

A N  
ABRIDGEMENT  
O F  
Doctor Newton,  
BISHOP of BRISTOL'S  
DISSERTATIONS  
ON THE  
PROPHECIES.

Containing chiefly those which relate  
to POPERY.

Humbly dedicated and addressed to the Bishops and  
Priests of the Roman Catholic Religion in the  
Kingdom of Ireland.\*

Rev. ch. xviii. v. 4. "Come out of her my people, that ye be  
not partakers of her sins, and that ye receive not of her  
plagues."

IN TWO VOLUMES.

VOL. II.

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BRIDGEMAN

Doctor Newton

Bishop of Bristol's

ASSERTATIONS

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PROPHETIES

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to Popery.

By the Rev. John Newton, Minister of the Gospel in the  
City of London, and Secretary to the Bishop of Bristol.

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A N

# A N A L Y S I S

OF THE

# REVELATION.

P A R T II.

**M**OST of the best commentators divide the Apocalyps or Revelation into two parts, *the book sealed with seven seals*, and *the little book*. But it happens unluckily, that according to their division the lesser book is made to contain as much or more than the larger : whereas in truth *the little book* is nothing more than a part of *the sealed book*, and is added as a codicil or appendix to it. We would also divide the Revelation into two parts, or rather the book so divides itself. For the former part proceeds, as we have seen, in a regular and successive series from the apostle's days to the consummation of all things. Nothing can be added, but it must fall some where or other within the compass of this period ; it must in some measure be a resumption of the same subjects ; and this latter part may most properly be considered as an enlargement and illustration of the former. Se-

veral things, which were only touched upon, and delivered in dark hints before, require to be more copiously handled, and placed in a stronger light. It was said that *the beast should make war against the witnesses, and overcome them*: but who or what *the beast* is we may reasonably conjecture indeed, but the apostle himself will more surely explain. The transactions of the seventh trumpet are all summed up and comprised in a few verses, but we shall see the particulars branched out and enlarged into as many chapters. In short this latter part is designed as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure: and as the former described more the destinies of the Roman empire, so this latter relates more to the fates of the Christian church.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

This last verse of the eleventh chapter, in my opinion, should have been made the first verse of the twelfth chapter; for it appears to be the beginning of a new subject. It is somewhat like the beginning of Isaiah's vision; (vi. 1.) *I saw the Lord sitting upon a throne (the ark) high and lifted up, and his train filled the temple.* It is somewhat like the beginning of St. John's prophetic visions; (iv. 1, 2.) *I looked, and behold, a door was opened in heaven; and behold, a throne was set in heaven, and one sat on the throne.* This is much in the same spirit: *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament*; that is, more open discoveries were now made, and the mystery of God was revealed to the prophet. *Lightnings, and voices, and thundrings, and an earthquake, and great hail,* are the usual concomitants and attendants of the divine presence, and especially at the giving of new laws and new revelations. So at mount Sinai (Exod. xx. 16, &c.) *there were thunders, and lightnings, and a thick*  
cloud

cloud upon the mount, and the voice of the trumpet exceeding loud, and the whole mount quaked greatly. So likewise in this very book of the Apocalyps, before the opening of the seven seals (iv. 5.) there were *lightnings, and thundrings, and voices*. So again before the sounding of the seven trumpets (viii. 5.) *there were voices, and thundrings, and lightnings, and an earthquake*: and with as much reason they are made in this place the signs and preludes of the revelations and judgments which are to follow. It is no just objection, that a new subject is supposed to begin with the conjunction *and*; for this is frequent in the stile of the Hebrews; some books, as Numbers, Joshua, the two books of Samuel, and others, begin with *Vau* or *and*; and the same objection would hold equally against beginning the division with the first verse of the next chapter.

## C H A P. XII.

1. **A**ND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child, cried, traveling in birth, and pained to be delivered.

3. And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.



St. John resumes his subject from the beginning, and represents the church (ver. 1, 2.) as a woman, and a mother bearing children unto Christ. She is *clothed with the sun*, invested with the rays of Jesus Christ the sun of righteousness; having *the moon*, the \* Jewish new-moons and festivals as well as all sub-lunary things, *under her feet*; and *upon her head a crown of twelve stars*, an emblem of her being under the light and guidance of the twelve apostles. *And she being with child, cried, traveling in birth, and pained to be delivered.* St. Paul hath made use of the same metaphor, and applied it to his preaching and propagating of the gospel in the midst of tribulation and persecution. (Gal. iv. 19.) *My little children of whom I travel in birth again, until Christ be formed in you.* But the words of St. John are much stronger, and more emphatically express the pangs, and struggles, and torments, which the church endured from the first publication of the gospel to the time of Constantine the great, when she was in some measure eased of her pains, and brought forth a deliverer. At the same time *there appeared* (ver. 3.) *a great dragon*; which is the well known sign or symbol of the devil and Satan, and of his agents and instruments. We find the kings and people of Egypt, who were the great persecutors of the primitive church of Israel, distinguished by this title in several places of the Old Testament: (Psal. lxxiv. 13. Is. li. 9. Ezek. xxix. 3.) and with as much reason and propriety may the people and emperors of Rome, who were the great persecutors of the primitive church of Christ, be called by the same name, as they were actuated by the same principle. For that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. *He is a great red dragon*: and purple or scarlet was the distinguishing color of the Roman emperors, consuls,

\* A learned correspondedent observes, that the Jewish religion is aptly compared to the moon, as its light is not its own, but furnished by the Christian religion, to which it relates, and wherein its types are accomplished.

consuls, and generals; as it hath been since of the popes and cardinals. His *seven heads*, as the angel afterwards (xvii. 9, 10.) explains the vision, allude to the seven mountains upon which Rome was built, and to the seven forms of government, which successively prevailed there. His *ten horns* typify the ten kingdoms, into which the Roman empire was divided; and the *seven crowns upon his heads* denote, that at this time the imperial power was in Rome, the high city, as Propertius \* describes it, seated on seven hills, which presides over the whole world. His *tail* also (ver. 4.) *drew the third part of the stars of heaven, and did cast them to the earth*; that is, he subjected the third part of the princes and potentates of the earth: and the Roman empire, as we have seen before, is represented as *the third part of the world*. He *stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born*: and the Roman emperors and magistrates kept a jealous watchful eye over the Christians from the beginning. As Pharaoh laid snares for the male children of the Hebrews, and Herod for the infant Christ, the son of Mary; so did the Roman dragon for the mystic Christ, the son of the church, that he might destroy him even in his infancy. But notwithstanding the jealousy and envy of the Romans, the gospel was widely diffused and propagated, and the church brought many children unto Christ, and in time such as were promoted to the empire. She brought forth a *man-child, who was to rule all nations with a rod of iron*. (ver. 5.) It was predicted, that Christ should rule over the nations, (Psal. ii. 9.) *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel*: but Christ, who is himself invisible in the heavens, ruleth visibly in Christian magistrates, princes, and emperors. It was therefore promised before to Christians in general, (ii. 26, 27.) *He that overcometh, and keepeth my works unto the end, to him*

\* Septem urbs alta jugis, toti quæ præsidet orbi. Propert. Lib. 3. El. ii. ver. 57.



will I give power over the nations (*And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers*) even as I received of my Father. But it should seem that Constantine was here particularly intended, for whose life \* the dragon Galerius laid many snares, but he providentially escaped them all; and notwithstanding all opposition, *was caught up unto the throne of God*, was not only secured by the divine protection, but was advanced to the imperial throne, called *the throne of God*, for (Rom. xiii. 1.) *there is no power but of God; the powers that be, are ordained of God*. He too ruled all nations with a rod of iron; for he had not only the Romans, who before had persecuted the church, under his dominion, but also † subdued the Scythians, Sarmathians, and other barbarous nations, who had never before been subject to the Roman empire: and as the learned ‡ Spanheim informs us, there are still extant medals and coins of his with these inscriptions, *the subduer of the barbarous nations, the conqueror of all nations, every where a conqueror*, and the like. What is added (ver. 6.) of *the woman's flying into the wilderness for a thousand two hundred and threescore days* is said by way of prolepsis or anticipation. For the war in heaven between Michael and the dragon, and other subsequent events, were prior in order of time to the flight of the woman into the wilderness: but before the prophet passeth on to a new subject, he giveth a general account of what happened to the woman afterwards, and entereth more into the particulars in their proper place.

7. And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels:

8. And

\* Euseb. de Vita Constant. Lib. 1. cap. 20. Lactant. de Mort. Persecut. cap. 24. Auctor ignotus ad calcem Amm. Marcellini. p. 656. Edit. Valesii Paris. 1681.

† Euseb. de Vita Constant. Lib. 4. cap. 5. &c.

‡ Spanhemii Dissert. Decima Tertia de Præstantia & Usu Numism. Antiqu. p. 636, 638. Observat. ad Juliani Imp. Orat. I. in laudem Constantii. p. 66.

8. And prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

It might reasonably be presumed, that all the powers of idolatry would be strenuously exerted against the establishment of Christianity, and especially against the establishment of a Christian on the imperial throne: and these struggles and contentions between the Heathen and the Christian religions are represented (ver. 7.) by *war in heaven* between the angels of darkness and angels of light. Michael was (Dan. x. 21. xii. 1.) the tutelar angel and protector of the Jewish church. He performs here the same office of champion for the christian church. He and the good angels, who are *sent forth* (Hebr. i. 14.) *to minister to the heirs of salvation*, were the invisible agents on one side, as the devil and his angels were on the other. The visible actors in the cause of christianity were the believing emperors and ministers of the word, the martyrs and confessors; and in support of idolatry were the persecuting emperors and heathen magistrates together with the whole train of priests and sophists. This contest lasted several years, and the final issue of it was (ver. 8, 9.) that the Christian prevailed over the heathen religion; the



Heathens were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead. Our saviour said upon his disciples casting devils out of the bodies of men, (Luke x. 18.) *I beheld Satan, as lightning, fall from heaven.* In the same figure Satan fell from heaven, and *was cast out into the earth*, when he was thrust out of the imperial throne, *and his angels were cast out with him*, not only all the heathen priests and officers civil and military were cashiered, but their very gods and demons, who before were adored for their divinity, became the subjects of contempt and execration. It is very remarkable, that Constantine himself and the Christians of his time describe his conquests under the same image, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, \* in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of churches, saith that “liberty being now restored, and *that dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry, I esteem the great power of God to have been made manifest even to all.” Moreover † a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet *the great enemy of mankind, who persecuted the church by the means of impious tyrants, in the form of a dragon*, transfixd with a dart thro’ the midst of his body, and falling headlong into the depth of the sea; in allusion, as it is said expressly, to the divine oracles in the books of the prophets, where that evil spirit is called the dragon and the crooked serpent. Upon this victory of the church, there is introduced (ver. 10.) a triumphant hymn of thanksgiving for the depression of idolatry, and exaltation of true religion: for now it was no longer in the power of the heathen persecutors, as Satan accused holy Job before God, to accuse

\* Euseb. de Vita Constant. Lib. 2. cap. 46. Socratis Hist. Eccles. Lib. 1. cap. 9. Theodorit. Lib. 1. cap 15.

† Euseb. de Vita Constant. Lib. 3. cap. 3.

accuse the innocent Christians before the Roman governors, as the perpetrators of all crimes, and the causers of all calamities. It was not by temporal means or arms that the Christians obtained this victory, (ver. 11.) but by spiritual, by the merits and death of their redeemer, by their constant profession of the truth, and by their patient suffering of all kinds of tortures even unto death: and the blood of the martyrs hath been often called *the seed of the church*. This victory was indeed (ver. 12.) matter of joy and triumph to the blessed angels and glorified saints in heaven, by whose sufferings it was in great measure obtained; but still new woes are threatened *to the inhabitants of the earth*; for tho' the dragon was deposed, yet was he not destroyed; though idolatry was depressed, yet was it not wholly suppressed; there were still many Pagans intermixed with the Christians, and the devil would incite fresh troubles and disturbances on earth, *because he knoweth that he hath but a short time*, it would not be long before the Pagan religion should be totally abolished, and the Christian religion prevail in all the Roman empire.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

When



When the dragon was thus deposed from the imperial throne, and *cast unto the earth*, (ver. 13.) he still continued to persecute the church with equal malice, tho' not with equal power. He made several attempts to restore the Pagan idolatry in the reign of Constantine, and afterwards in the reign of Julian; he traduced and abused the Christian religion by such writers as Hierocles, Libanius, Eunapius, and others of the same stamp and character; he rent and troubled the church with heresies and schisms; he stirred up the favorers of the Arians, and especially the kings of the Vandals in Africa, to persecute and destroy the orthodox Christians. These things, as \* Eusebius saith upon one of these occasions, some malicious and wicked demon, envying the prosperity of the church, effected. But the church was still under the protection of the empire, (ver. 14.) *and to the woman were given two wings of a great eagle.* As God said to the children of Israel, (Exod. xix. 4.) *Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself;* so the church was supported and carried as it were on eagles wings: but the similitude is the more proper in this case, an eagle being the Roman ensign, and the *two wings* alluding probably to the division that was then made of the eastern and the western empire. In this manner was the church protected, and these wings were given, *that she might fly into the wilderness*, into a place of retirement and security, *from the face of the serpent.* Not that she fled into the wilderness at this time, but several years afterwards; and there *she is nourished for a time, and times, and half a time*, that is three prophetic years and a half, which is the same period with the *thousand two hundred and threescore days* or years before-mentioned. So long the church is to remain in a desolate and afflicted state, during the reign of Antichrist; as Elijah, (1 Kings xvii. xviii. Luke iv. 25, 26.) while idolatry and famine prevailed in Israel,

was

\* Euseb. de Vita Constant. Lib. 2. cap. 73.

was secretly fed and nourished three years and six months in the wilderness. But before the woman fled into the wilderness, *the serpent cast out of his mouth water as a flood*, (ver. 15.) with intent to wash her away. *Waters* in the stile of the Apocalyps (xvii. 16.) signify *peoples* and *nations*; so that here was a great inundation of various nations, excited by the dragon or the friends and patrons of the old idolatry, to oppress and overwhelm the Christian religion. Such appeared plainly to have been the design of the dragon, when \* Stilicho, prime minister of the emperor Honorius, first invited the barbarous heathen nations, the Goths, Alans, Sueves, and Vandals, to invade the Roman empire, hoping by their means to raise his son Eucherius to the throne, who from a boy was an enemy to the Christians, and threatened to signalize the beginning of his reign with the restoration of the Pagan, and abolition of the Christian religion. Nothing indeed was more likely to produce the ruin and utter subversion of the Christian church, than the irruptions of so many barbarous Heathen nations into the Roman empire. But the event proved contrary to human appearance and expectation; *the earth swallowed up the flood*; (ver. 16.) the Barbarians were rather swallowed up by the Romans, than the Romans by the Barbarians; the Heathen conquerors instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished. This course not succeeding according to probable expectation, the dragon did not therefore desist from his purpose, (ver. 17.) but only took another method of persecuting the true sons of the church, as we shall see in the next chapter. It is said that he *went to make war with the remnant of her seed,*

who

\* Orosii Hist. Lib. 7. cap. 38. p. 571. Edit. Havercamp. Vide etiam Jornandem de Rebus Geticis & de Regn. Success. & Paulum Diaconum. Lib. 13.



who keep the commandments of God, and have the testimony of Jesus; which implies that at this time there was only a remnant, that corruptions were greatly increased, and the faithful were manifested from among the children of men.

## C H A P. XIII.

1. **A**ND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

Here

Here the *beast* is described at large, who was only mentioned before: (xi. 7.) and a *beast* in the prophetic stile is a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a *beast*. As Daniel (vii. 2, 3.) beheld *four great beasts*, representing the four great empires, *come up from a stormy sea*, that is from the commotions of the world; so St. John (ver. 1.) saw this *beast* in like manner *rise up out of the sea*. He was said before (xi. 7.) to ascend *out of the abyss* or *bottomless pit*, and it is said afterwards (xvii. 8.) that he shall ascend *out of the abyss* or *bottomless pit*; and here he is said to ascend *out of the sea*; so that the *sea* and *abyss* or *bottomless pit* are in these passages the same. No doubt is to be made, that this *beast* was designed to represent the Roman empire; for thus far both ancients and moderns, papists and protestants are agreed: the only doubt and controversy is, whether it was Rome Pagan or Christian, imperial or papal, which may perhaps be fully and clearly determined in the sequel.

St. John saw this *beast rising* out of the sea, but the Roman empire was risen and established long before St. John's time; and therefore this must be the Roman empire, not in its then present, but in some future shape and form, after it was broken to pieces by the incursions of the northern nations. The *beast* hath *seven heads* and *ten horns*, which are the well known marks and signals of the Roman empire, the *seven heads* alluding to the seven mountains whereon Rome was situated, and to the seven forms of government which successively prevailed there, and the *ten horns* signifying the ten kingdoms into which the Roman empire was divided. It is remarkable, that the dragon had *seven crowns upon his heads*, but the *beast* hath *upon his horns ten crowns*; so that there had been in the meanwhile a revolution of power from the *heads* of the dragon to the *horns* of the *beast*, and the sovereignty, which before was exercised by Rome alone, was now transferred and divided among ten kingdoms: but the Roman empire was not divided into ten kingdoms, till after



after it was become Christian. Altho' the heads had lost their crowns, yet they still retained *the names of blasphemy*. In all its heads, in all its forms of government Rome was still guilty of idolatry and blasphemy. Imperial Rome was called, and delighted to be called, \* *the eternal city, the heavenly city, the goddess of the earth, the goddess*; and had her temples and altars with incense and sacrifices offered up to her: and how papal Rome likewise hath arrogated to herself divine titles and honors, there will be a fitter occasion of showing in the following part of this description.

As Daniel's fourth beast (vii. 7.) was without a name, and *devoured and brake in pieces* the three former: so this beast (ver. 2.) is also without a name, and partakes of the nature and qualities of the three former, having *the body of a leopard*, which was the third beast or Grecian empire, and *the feet of a bear*, which was the second beast or Persian empire, and *the mouth of a lion*, which was the first beast or Babylonian empire: and consequently this must be the same as Daniel's fourth beast, or the Roman empire. But still it is not the same beast, the same empire entirely, but with some variation; and *the dragon gave him his power or his armies, and his seat or his imperial throne, and great authority or jurisdiction*

\* Urbem æternam. Ammian. Marcell. Lib. 14. cap. 6. p. 19. Edit. Valesii. Paris 1681, Urbis ab æternæ &c. Ausonii Epigram, 3 de Fastis. Athenæi Lib. 1. p. 20. Edit. Casaubon. Terrarum dea, gentiumque Roma. Cui par est nihil, & nihil secundum. Martial. Lib. 12. Epigram. 8. Ita Romam, orbis caput, tanquam cæleste aliquod numen, seu *terrarum deam gentiumque* a Bilbilitano vate dictam, divinis honoribus, templis, sacerdotibus, ædituis, ipsa Deæ Romæ appellatione, quod plures Græcarum illarum civitatum nummi ostendunt, sibi condecorandam existimarunt. Quo autem referendum mihi videtur illud, *nomen blasphemiae*, quod septem captibus inscriptum gestasse legitur bestia in sacro Revelationum libro, & quod Hieronimus ac Prosper ad *urbis æternæ* appellationem retulerunt, Romæ cum alibi, tum in nummibus ejus itidem familiarem. Spanhemii Dissert. Tertia de Prestant. & Usu Numm. Ant. Sect. 3. p. 138. Vol. 1.

† See Mr. Mann's M. S.

jurisdiction over all the parts of his empire. *The beast* therefore is the successor and substitute of *the dragon* or of the idolatrous heathen Roman empire: and what other idolatrous power hath succeeded to the heathen emperors in Rome, all the world is a judge and a witness. *The dragon* having failed in his purpose of restoring the old heathen idolatry, delegates his power to *the beast*, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity.

Another mark, whereby the beast was peculiarly distinguished, was (ver. 3) *one of his heads as it were wounded to death*. It will appear hereafter, that this head was the sixth head, for *five were fallen* (xvii. 10.) before St. John's time: and the sixth head was that of the Cæsars or emperors, there having been before kings, and consuls, and dictators, and decemvirs, and military tribunes with consular authority. This sixth head was *as it were wounded to death*, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus: or rather, as the government of the Gothic kings was \* much the same as that of the emperors with only a change of the name, this head was more effectually *wounded to death*, when Rome was reduced to a poor dukedom, and made tributary to the exarchate of Ravenna: and Sigonius, who hath written the best of these times and of these affairs, includes the history of the Gothic kings in his history of *the western empire*. But not only one of his heads was as it were wounded to death, but *his deadly wound was healed*. If it was the sixth head which was wounded, that wound could not be healed by the rising of the seventh head, as interpreters commonly conceive; the same head, which was wounded, must be healed: and this was effected by the pope and people of Rome revolting from the exarch of Ravenna, and proclaiming Charles the great Augustus and emperor of the Romans.

\* Sigonius de Occidentali Imperio. Lib. 16. Ann. 494.

Romans. Here the wounded imperial head was *healed* again, and hath subsisted ever since. At this time, partly thro' the pope, and partly thro' the emperor, supporting and strengthening each other, the Roman name again became formidable : *and all the world wondered after the beast, and (ver. 4.) they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying ; Who is like unto the beast ? who is able to make war with him ?* No kingdom or empire was like that of the beast, it had not a parallel upon earth, and it was in vain for any to *resist* or *oppose* it, it prevailed and triumphed over all ; and *all the world* in submitting thus to the religion of the beast, did in effect submit again to the religion of the dragon, it being the old idolatry with only new names. The worshipping of demons and idols is in effect the worshipping of devils.

Wonderful as the beast was, his words and actions (ver. 5—8.) are no less wonderful. He perfectly resembles *the little horn* in Daniel. As the little horn (Dan. vii. 8, 25.) had *a mouth speaking great things, and speak great words against the most High ; so there was given unto the beast a mouth speaking great things, and he opened his mouth in blasphemy against God.* As the little horn (Dan. vii. 21.) *made war with the saints, and prevailed against them ; so it was given unto the beast to make war with the saints, and to overcome them.* As the little horn prospered (Dan. vii. 25.) *until a time, and times, and the dividing of time,* that is three prophetic years and a half ; *so power was given unto the beast to continue, to practise and prosper, forty and two months,* which is exactly the same portion of time as three years and a half. We see that not only the same images, but almost the same words are employed ; and the portraits being so perfectly alike, it might fairly be presumed, if there was no other argument, that they were both drawn for the same person ; and having before clearly discovered who sat for the one, we cannot now be at any loss to determin who sat for the other. It is the Roman beast in his last state or under his seventh head : and he hath *a mouth speaking*  
great



great things and blasphemies; and what can be greater things and blasphemies, than the \* claims of universal bishop, infallible judge of all controversies, sovereign of kings, and disposer of kingdoms, vice-gerent, of Christ, and God upon earth! He hath also power to continue or rather to practise, to prevail, and prosper, forty and two months, as the word *noinsai* often signifies in Daniel and the Greek translators. It doth not therefore follow, that the beast is to continue, to exist for no longer a term, but he is to practise, to prosper and prevail forty and two months; as the holy city (xi. 2.) is to be troden under foot of the Gentiles forty and two months, which are the 1260 days or years of the reign of Antichrist. But if by the beast be understood the Heathen Roman empire, the Heathen Roman empire instead of subsisting 1260, did not subsist 400 years after the date of this prophecy.

After this general account of the blasphemies and exploits of the beast, there follows a specification of the particulars. *He opened his mouth in blasphemy against God.* Blasphemy against God may be said to be of two kinds, not only speaking dishonorably of the Supreme Being, but likewise attributing to the creature what belongs to the Creator, as in idolatry; which is often the sense of the word in scripture; as in Isaiah (lxv. 7.) *They have burnt incense upon the mountains, and blasphemed me upon the hills;* and in several other places. He blasphemes the name of God by assuming the divine titles and honors to himself, and as it is expressed in the Wisdom of Solomon, (xiv. 21.) by *ascribing unto stones and stocks the incommunicable name.* He blasphemes the tabernacle of God, his temple and his church, by calling true Christians, who are the house of God, schismatics and heretics, and by anathematizing them accordingly. He blasphemes them that dwell

\* See the Introduction to Barrow's Treatise of the Pope's Supremacy.

in heaven, angels and glorified saints, by idolatrous worship and impious adoration; and disgraces their acts, and vilifies their memories, by fabulous legends and lying miracles.

So much for his blasphemies; nor are his exploits less extraordinary. *It was given unto him to make war with the saints and to overcome them:* And who can make any computation, or even frame any conception of the numbers of pious Christians, who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place \* hath observed from good authorities, that in the war with the Albigenses and Waldenses there perished of these poor creatures in France alone *a million*. From the first institution of the Jesuits to the year 1480, that is in little more than thirty years, *nine hundred thousand* orthodox Christians were slain. In the Netherlands alone, the Duke of Alva boasted, that within a few years he had dispatched to the amount of *thirty six thousand* souls, and those all by the hand of the common executioner. In the space of scarce thirty years, the Inquisition destroyed by various kinds of tortures *a hundred and fifty thousand* Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet he says were not put to death by the pope and bishops, but by the civil magistrates; which perfectly agrees with this prophecy, for of *the secular beast* it is said, that he should *make war with the saints, and overcome them*. No wonder that by these means he should obtain an universal authority *over all kindreds, and tongues, and nations*, and establish his dominion in all the countries of the western Roman empire: and that they should not only submit to his decrees, but even adore his person, except the faithful few, whose names as citizens of heaven, were inrolled in the registers of life.

\* Mede p. 503, 504.

life. Let the Romanists boast therefore that theirs is the *catholic church* and *universal empire*; this is so far from being any evidence of the truth, that it is the very brand infixed by the Spirit of prophecy.

It was customary with our Saviour, when he would have his auditors pay a particular attention to what he had been saying, to add *He who hath ears to hear, let him hear*. St. John repeats the same admonition at the end of each of the seven epistles to the seven churches of Asia, and here in the conclusion of his description of the beast, (ver: 9.) *If any man have an ear, let him hear*: and certainly the description of the beast is deserving of the highest attention upon many accounts, and particularly because the right interpretation of the Apocalyps turneth upon it, as one of its main hinges. It is added by way of consolation to the church, that these enemies of God and of Christ, represented under the character of the beast, shall suffer the law of retaliation, and be as remarkably punished and tormented themselves, as they punished and tormented others. (ver. 10.) *He who leadeth into captivity, shall go into captivity; He who killeth with the sword, must be killed with the sword*. Such a promise might administer some comfort; and indeed it would be wanted; for the patience and the faith of the saints would be tried to the utmost during the reign of the beast. *Here is the patience and the faith of the saints*. Of all the trials and persecutions of the church this would be the most severe, and exceed those of the primitive times both in degree and in duration.

11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.



13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14. And deceiveth them that dwell on the earth by *the means* of those miracles, which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads :

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man ; and his number is six hundred threescore *and* six.

From the description of *the ten-horned beast* or Roman state in general, the prophet passeth to that of *the two-horned beast* or Roman church in particular. *The beast with ten crowned horns* is the Roman empire, as divided into ten kingdoms ; *the beast with two horns like a lamb* is the Roman hierarchy, or body of the clergy regular and secular. This beast is otherwise called *the false prophet*, as we shall see in several instances ; than which there cannot be a stronger or plainer argument to prove, that false doctors or teachers were particularly designed. For *the false prophet* no more than *the beast* is a single man, but a body or succession of men propagating false doctrines, and teaching lies for sacred truths. As the first beast *rose up out of the sea*, that it is out of the wars and tumults of the world ; so this beast (ver. 11.) *groweth up out of the earth*, like plants silently and without

without noise ; and the greatest prelates have often been raised from monks and men of the lowest birth and parentage. *He had two horns like a lamb* ; he had, both regular and secular, the appearance of a lamb ; he derived his powers from the lamb, and pretended to be like the lamb all meekness and mildness. But *he spake as a dragon*, he had a voice of terror like the dragon, or Roman emperors, in usurping divine titles and honors, in commanding idolatry, and in persecuting and slaying the true worshippers of God and faithful servants of Jesus Christ. He is an ecclesiastical person, but intermixeth himself much in civil affairs. He is the prime minister, adviser and mover of *the first beast*, or the beast before mentioned. (ver. 12.) *He exerciseth all the power of the first beast before him.* He holdeth imperium in imperio, an empire within an empire ; claimeth a temporal authority as well as a spiritual ; hath not only the principal direction of the temporal powers, but often engageth them in his service, and inforceth his canons and decrees with the sword of the civil magistrate. As the first beast concurs to maintain his authority, so he in return confirms and maintains the sovereignty and dominion of the first beast over his subjects ; *and causeth the earth, and them who dwell therein, to worship the first beast, whose deadly wound was healed.* He supports tyranny, as he is by tyranny supported. He enslaves the consciences, as the first beast subjugates the bodies of men. As Mr. Whiston well \* observes, “ He is the common centre and cement which unites all the distinct kingdoms of the Roman empire ; and by joining with them procures them a blind obedience from their subjects : and so he is the occasion of the preservation of the old Roman empire in in some kind of unity, and name, and strength ; which

\* Whiston's Essay on the Rev. Part 3. Vision 5.

otherwise had been quite dissolved by the inundations and wars succeeding the settlement of the barbarous nations in that empire."

Such is the power and authority of the beast, and now we shall see what courses he pursues to confirm and establish it. He pretends, like other false prophets, (ver: 13.) to show *great signs and wonders*, and even to call for *fire from heaven*, as Elias did. His impostures too are so successful, that (ver. 14.) *he deceiveth them that dwell on the earth, by the means of those miracles which he hath power to do.* In this respect he perfectly resembles St. Paul's man of sin, (2 Thes. ii. 9.) *whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness:* or rather they are one and the same character represented in different lights, and under different names. It is farther observable, that he is said to perform his miracles, *in the sight of men* in order to deceive them, and *in the sight of the beast* in order to serve him: but not *in the sight of God* to serve his cause, or promote his religion. Now miracles, visions, and revelations are the mighty boast of the church of Rome; the contrivances of an artful cunning clergy to impose upon an ignorant credulous laity. Even *fire* is pretended to *come down from heaven*, as in the case of St. Anthony's fire, and other instances cited by \* Brightman and other writers on the revelation; and in solemn excommunications, which are called the *thunders* of the church, and are performed with the ceremony of casting down burning torches from on high, as symbols and emblems of *fire from heaven*. Miracles are thought so necessary and essential, that they are reckoned among the notes of the catholic church; and they are alledged principally in support of purgatory, prayers for the dead, the worship of saints, images, and relics, and the like as (as they are called)

\* Vide Brightman, & Poli Synops. in locum



called) catholic doctrines. But if these miracles were all real, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all fictions and counterfeits? They are indeed so far from being any proof of the true church, that they are rather a proof of a false one; they are, as we see, the distinguishing mark of Antichrist.

The influence of the two-horned beast or corrupted clergy is farther seen in persuading and inducing mankind (ver. 14.) to *make an image to the beast, which had the wound by a sword and did live*; that is an image and representative of the Roman empire, which was wounded by the sword of the barbarous nations, and revived in the revival of a new emperor of the west. *He had also power* (ver. 15.) *to give life and activity unto the image of the beast*. It should not be a dumb and lifeless idol, but should *speak* and deliver oracles, as the statues of the heathen gods were feigned to do, and should *cause to be killed as many as would not worship* and obey it. Some by this *image of the beast* \* understand “the rise of the new empire of Charlemain, which was an image of the old Roman empire, and is now become the empire of Germany:” but this is *the beast* himself, *who had the wound by a sword and did live*, and not *the image of the beast*; the rise of this new empire was the healing of his deadly wound, by which he lived again. Others more probably † conceive, that this *image of the beast* is “the office of inquisition, which was introduced among the blind vulgar, as a popular scheme, and warmly recommended by the Dominican and Franciscan monks, at first without any *voice* of command,

\* Limborch. Theol. Christ. Lib. 7. Cap. 11. Sect. 16. Lord Napier in locum. Whiston's Essay on the Rev. Part 3. Vision 6.

† Vitring. in locum. Mann's Critical notes on some Passages of Scripture, p. 121.

command, or *power* of execution; till courts were erected independent of bishops; and judges, officers, familiars, prisons, and tormenters were appointed, who should put to exquisite punishments, and deliver over to a cruel death all that would not submit with an implicit obedience:" but the office of inquisition is established only in some particular popish countries, and this belongs and extends to all in general. *As many as would not worship the image of the beast, the image of the beast should cause to be killed:* but there are many papists who do not receive and own the authority of the inquisition, and yet the inquisition doth not attempt to destroy and extirpate all such papists. What appears most probable is, that this *image* and representative of *the beast* is the Pope. He is properly *the idol* of the church. He represents in himself the whole power of the beast, and is the head of all authority temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or the corrupted clergy by choosing him pope *give life* unto him, and enable him to *speak* and utter his decrees, and to *persecute even to death as many as refuse* to submit to him and *to worship him*. As soon as he is chosen pope, he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect, and then they worship him; as in the \* medals of Martin V. where two are represented crowning the pope, and two kneeling before him, with this inscription, *Quem creant adorant, Whom they create they adore*. He is the principle of unity to the ten kingdoms of the beast, and causeth, as far as he is able, all who will not acknowledge his supremacy, to be put to death. In short he is the most perfect likeness and resemblance

\* Bonanni Numismat. Pontific. Romanor. Daubuz. p. 582



of the ancient Roman emperors, is as great a tyrant in the Christian world as they were in the Heathen world, presides in the same city, usurps the same powers, affects the same titles, and requires the same universal homage and adoration. So that the prophecy descends more and more into particulars, from the Roman state or ten kingdoms in general, to the Roman Church or clergy in particular, and still more particular to the person of the pope, the head of the state as well as of the church, the king of kings as well as bishop of bishops.

Other offices the false prophet performs to the beast in subjecting all sorts of people to his obedience, by imposing certain terms of communion, and excommunicating all who dare in the least article to dissent from them, (ver. 16. 17.) *He causeth all, both small and great, rich and poor, free and bond, of whatsoever rank and condition they be, to receive a mark in their right hand, or in their foreheads:* And he will not permit any man to *buy or sell*, or partake of the common intercourses of life, who hath not *the mark, or the name of the beast, or the number of his name*. We must understand, that it was \* customary among the ancients, for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity of the particular deity to whom they were devoted. These marks were usually impressed *on their right hand or on their foreheads*; and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the imposer. It is in allusion to this ancient practice and custom, that the symbol and profession of faith in the church of Rome, as subserving to superstition, idolatry and tyranny, is called *the mark or character of the beast*; which

\* Vide Grot. in locum. Cleric. in Levit. xix. 28. & supra omnes Spencerum de Legibus Hebræorum Ritualibus. Lib. 2. cap. 20. Sect. 1, 3, 4.

which character is said to be received *in their forehead*, when they make open and public declaration of their faith, and *in their right hand*, when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy or sell*; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden \* relates of William the conqueror, that he was so dutiful to the pope, that "he would not permit any one in his power to *buy or sell* any thing, whom he found disobedient to the apostolic see." So the canon of the council of Lateran under pope Alexander the third, made against the Waldenses and Albigenses, † enjoins upon pain of anathema, that "no man presume to entertain or cherish them in his house or land, or *exercise traffic* with them." The synod of Tours in France under the same pope † orders under the like intermination, that "no man should presume to receive or assist them, no not so much as to hold any communion with them in *selling or buying*, that being deprived of the comfort of humanity, they may be compelled to repent of the error of their way." Pope Martin V. in his bull set out after the council of Constance § commands in like manner, that "they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians." In this respect, as Mede || observes, the false prophet *spake as the dragon*. For the dragon

Diocletian

\* Ex Usserio de success. Eccles. cap. 7. Sect. 7. apud Vitring. p. 624. & apud Daubuz. p. 599.

† Ex. Tom. 4. Concil. edit. Rom. A. 1612. p. 37. apud Medum. p. 509. apud Vitring. p. 624. & apud Daubuz. p. 598.

‡ Ex Usserio de success. Eccles. cap. 8. Sect. 26. apud Medum & Vitring. & Daubuz. ibid.

§ Ex Pareo apud Daubuz. p. 598.

|| Mede p. 509.



Diocletian published a like edict, that no one should sell or administer any thing to the Christians, unless they had first burnt incense to the gods, as Bede also rehearseth in the hymn of Justin Martyr; "They had not the power of buying or selling any thing, nor were they allowed the liberty of drawing water itself, before they had offered incense to detestable idols." Popish excommunications are therefore like heathen persecutions: and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of later times, have had in framing and enforcing such cruel interdicts, and in reducing all orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed.

Mention having been made of *the number of the beast*, or *the number of his name*, (for they are both the same) the prophet proceeds to inform us what the number is, leaving us from the number to collect the name, (ver. 18.) *Here is wisdom. Let him that hath understanding count the number of the beast.* It is not therefore a vain and ridiculous attempt to search into this mystery, but on the contrary is recommended to us upon the authority of an apostle. *For it is the number of a man*; it is a method of numbering practised among men; as *the measure of a man* (xxi. 17.) is such a measure as men commonly make use of in measuring. It was a method practised among the ancients, to denote names by numbers; as the name of Jupiter, as H *Apxn* or the beginning of things, was signified by the number \* 717; and the name of the sun, or the author of rain, by the number 608. St. Barnabas,

\* Vide Martiani Capellæ de Nuptiis Philologiæ & Mercurii. Lib. 2 & 7. in init. Daubuz, p. 605. Selden's Works, Vol. 3. Part 2. col. 1402. Of the number 666.

|           |           |
|-----------|-----------|
| H ——— 8   | n ——— 8   |
| A ——— 1   | v ——— 400 |
| p ——— 100 | s ——— 200 |
| x ——— 600 |           |
| η ——— 8   |           |
| —————     | 608.      |

Barnabas, the companion of St. Paul, in his \* epistle discovers in like manner the name of Jesus crucified in the number 318: and other instances might be produced, if there be occasion. It hath been the usual method in all God's dispensations for the holy Spirit to accommodate his expressions to the customs, fashions, and manners of the several ages. Since then this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number, *and his number is six hundred and sixty six*. Here only the number is specified; and from the number we must, as well as we can, collect the name. Several names possibly might be cited, which contain this number: but it is evident, that it must be some Greek or Hebrew name; and with the name also the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of 666. No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He saith, that "the name *Lateinos* contains the number of 666; and it is very likely, because the last kingdom is so called, for they are Latins who now reign: but in this we will not glory:" that is, as it becomes a modest and pious man in a point of such difficulty, he will not be too confident of his explication. *Lateinos* with ei is the true orthography, as the Greeks wrote

\* Vide S. Barnabæ. Epist. cap. 9. Edit. Cotelerii & Clerici. The name of Jesus was wrote thus abbreviated, I H T, I H the two first letters of the name, and T as the mark of his cross.

|   |       |     |
|---|-------|-----|
| I | _____ | 10  |
| H | _____ | 8   |
| T | _____ | 300 |
|   | _____ | 318 |



wrote the long *i* of the Latins, and as the Latins themselves \* wrote in former times. No objection therefore can be drawn from the spelling of the name, and the thing agrees to admiration. For after the division of the empire, the Greeks and other orientalists called the people of the western church or church of Rome *Latins*: and as Dr. Henry Moore † expresseth it, they *latanize* in every thing. Mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The papal councils speak Latin. Women themselves pray in Latin. Nor is the scripture read in any other language under popery, than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themselves indeed choose rather to be called *Romans*, and more absurdly still *Roman Catholics*: and probably the apostle, as he hath made use of some Hebrew names in this book, as *Abaddon* (ix. 11.) and *Armageddon*, (xvi. 16.) so might in this place likewise allude to the name in the Hebrew language. Now *Romiith* is the † Hebrew name for the *Roman beast* or *Roman kingdom*: and this word, as well as the former word *Lateinos*, contains the just and

\* So Plautus Lib. vi. 26.

Quorum virtutei bellei fortuna pepercit,

Horundem me leibertatei parcere certum est:

and there are infinite examples besides.

† More's Mystery of Iniquity. Part 2. B. 1. chap. 15. Sect. 8. & Petri Molinæi Vates. p. 500 &c.

† For the agreement of the word *Romiith* with the Numb. 666. see the 3d. Vol. of Dr. Newton's Dissertations, p. 249, or the Hebrew Grammar used at Westminster School. We are unable to insert it here for want of Hebrew types, which we have taken the greatest pains to procure without success.

and exact number of 666. \* It is really surprising that there should be such a fatal coincidence in both names in both languages. Mr. Pyle † asserts, and I believe he may assert very truly, that “no other word, in any language whatever, can be found to express both the same *number*, and the same *thing*.” It is somewhat remarkable that the numerical letters in the name the pope now assumes, viz. *Vicarius Filii Dei*, amount also to the same number 666. †

## C H A P. XIV.

1. **A**ND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first fruits unto God, and to the Lamb.

5. And

|     |       |     |
|-----|-------|-----|
| * A | _____ | 30  |
| A   | _____ | 1   |
| T   | _____ | 300 |
| E   | _____ | 5   |
| I   | _____ | 10  |
| N   | _____ | 50  |
| O   | _____ | 70  |
| Σ   | _____ | 200 |
|     | _____ |     |
|     |       | 666 |

|     |       |     |
|-----|-------|-----|
| † V | _____ | 5   |
| i   | _____ | 1   |
| c   | _____ | 100 |
| a   | _____ |     |
| r   | _____ |     |
| i   | _____ | 1   |
| u   | _____ | 5   |
| s   | _____ |     |
| F   | _____ |     |
| i   | _____ | 1   |
| l   | _____ | 50  |
| i   | _____ | 1   |
| i   | _____ | 1   |
| .D  | _____ | 500 |
| e   | _____ |     |
| i   | _____ | 1   |
|     |       | 666 |

† See Pyle's Paraphrase. p. 104.



5. And in their mouth was found no guile; for they were without fault before the throne of God.

After this melancholy account of the rise and reign of the beast, the Spirit of prophecy delineates, by way of opposition, the state of the true church during the same period, it struggles and contests with the beast, and the judgments of God upon its enemies. Our Saviour is seen (ver. 1.) as the true *lamb* of God, not only with horns like a lamb, *standing on the mount Sion*, the place of God's true worship; and *with him an hundred forty and four thousand*, the same select number that was mentioned before, (vii. 4.) the genuine offspring of the twelve apostles apostolically multiplied, and therefore the number of the church, as 666 is the number of the beast; and as the followers of the beast have the name of the beast, so these have *the name of God*, and as some copies add *of Christ, written in their foreheads*, being his professed servants, and the same as *the witness*, only represented under different figures. The angels and heavenly quire (ver. 2, 3.) with loud voices and instruments of music sing the same *new song* or Christian song that they sung before: (chap. v.) *and no man could learn that song, but the hundred and forty and four thousand*; they alone are the worshippers of the one true God through the one true mediator Jesus Christ; all the rest of mankind offer up their devotions to other objects, and through other mediators. *These are they which are not defiled with women; for they are virgins*; (ver. 4.) they are pure from all the stains and pollutions of spiritual whoredom or idolatry, with which the other parts of the world are miserably debauched and corrupted. *These are they which follow the Lamb whithersoever he goeth*; they adhere constantly to the religion of Christ in all conditions and in all places, whether in adversity or prosperity, whether in conventicles and deserts, or in churches or cities. *These were redeemed from among men, re-*  
fused

scued from the corruptions of the world, and are consecrated as *the first fruits unto God and the Lamb*, an earnest and assurance of a more plentiful harvest in succeeding times. *And in their mouth was found no guile*; (ver. 5.) *they handle not the word of God deceitfully*, they preach the sincere doctrine of Christ, they are as free from hypocrisy as from idolatry; *for they are without fault before the throne of God*, they resemble their blessed redeemer, *who*, (1 Pet. ii. 22.) *did no sin, neither was guile found in his mouth*; and are, as the apostle requires Christians to be, (Philip. ii. 15.) *blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation*. But possibly it may be asked, Where did such a church ever exist, especially before the reformation: and it may be replied that it hath not existed only in idea; history demonstrates, as it hath been before evinced, that there have in every age been some true worshippers of God, and faithful servants of Jesus Christ; and as Elijah did not know the seven thousand men who had never bowed the knee to Baal, so there may have been more true Christians than were always visible.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

Such is the nature and character of the true Christian church in opposition to the wicked Antichristian kingdom; and three principal efforts have been made towards a reformation at three different times, represented by three angels appearing one after another. *Another angel*, (ver. 6.) besides those who are employed in singing, (ver. 3.) is seen *flying in the midst*

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of heaven, and having the everlasting gospel to preach unto every nation and people; so that during this period the gospel should still be preached, which is stiled the everlasting gospel, being like its divine author (Hebr. xiii. 8.) *the same yesterday, and to day, and for ever*, in opposition to the novel doctrines of the beast and the false prophet, which (Matt. xv. 13.) *shall be rooted up as plants not of the heavenly Father's planting*. This angel is farther represented (ver. 7.) *saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come*. Prophecy mentions things as *come*, which will certainly come: and so our Saviour said (John xii. 31.) *Now is the judgment of this world*; it is denounced with certainty now, and in due time will be fully executed. But what this angel more particularly recommends, is the worship of the great creator of the universe; *Worship him that made heaven and earth, and the sea, and the fountains of waters*. It is a solemn and emphatic exhortation to forsake the reigning idolatry and superstition, and such exhortations were made even in the first and earliest times of the beast. Besides several of the Greek emperors who strenuously opposed the worship of images, Charlemain himself \* held a council at Francfort in the year 794, consisting of about 300 French, and German, and Italian, and Spanish, and British bishops, who condemned all sort of adoration or worship of images, and rejected the second council of Nice, which had authorized and established it. At the same time *the Carolin books*, as they are called, four books written by Charles himself or by his authority, proving the worship of images to be contrary to the scripture and to the doctrine and practice of antiquity, were approved by the council, and transmitted to the pope. Lewis the pious, the son and successor of Charles, † held a council at Paris in the

\* Fred. Spanhemii Hist. Christian. Sæc. 8. cap. 7 & 9. Dupin. Bib. Ecclesiast. Tom. 6. passim. Voltair's Annals of the Empire. Ann. 794.

† Spanhem. ibid. Sæc. 9. cap. 12. Sect. 2. & Hist. Imag. Rest. Sect. 9. Dupin. ibid. Tom. 7. chap. 1.

year 824, which ratified the acts of the council of Francfort and the Carolin books, and affirmed that according to the scripture and the fathers adoration was due to God alone. Several private persons also taught and asserted the same scriptural doctrine. Claude, bishop of Turin, \* declares that "we are not commanded to go to the creature, that we may be made happy, but to the creator himself: and therefore we should not worship dead men; let us together with the angels worship one God." Agobard, archbishop of Lyons, † wrote a whole book against images, and says that "angels or saints may be loved and honoured, but not be served and worshipped: let us not put our trust in man, but in God, lest that prophetic denunciation should redound on us, *Cursed is the man, who trusteth in man.*" Many other † bishops and writers of Britain, Spain, Italy, Germany, and France, professed the same sentiments: and this public opposition of emperors and bishops to the worship of saints and images in the eight and ninth centuries appears to be meant particularly by the *loud voice of this first angel flying aloft*, and calling upon the world *to worship God*. In another respect too these emperors and bishops resemble this *angel having the everlasting gospel to preach unto every nation*; for in their time, and greatly by their means, § the Christian religion was propagated and established among the Saxons, Danes, Swedes, and many other northern nations.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made

\* Apud Spanhem. *ibid.* Sæc. 9. cap. 9. Sect. 7. Vide etiam Dupin. *ibid.* & Cave Hist. Litt. ad Ann. 820.

† Lib. de Imag. cap. 30. apud Spanhem. *ibid.* Vide etiam Dupin. *ibid.* Cave. *ibid.* ad Ann. 813.

‡ Spanhem. *ibid.* Sect. 3. Usserius de Eccles. Christian. successionem & statu. cap. 2. Allix's Remarks upon the ancient churches of the Albigenes. chap. 8 & 9.

§ Spanhem. *ibid.* cap. 2.



made all nations drink of the wine of the wrath of her fornication.

As the admonitions of the first angel had not the proper effect upon the kingdom of the beast, the second angel is commissioned to proclaim the fall of the capital city. (ver. 8.) *And there followed another angel, saying, Babylon is fallen is fallen, that great city.* By *Babylon* was meant *Rome*, as all authors of all ages and countries agree: but it was not prudent to denounce the destruction of Rome in open and direct terms: it was for many wise reasons done covertly under the name of Babylon, which was the great idolatress of the earth, and enemy of the people of God in former, as Rome had been in later times. By the same figure of speech, that the first angel cried that *the hour of his judgment is come*, this second angel proclaims that *Babylon is fallen*; the sentence is as certain, as if it was already executed. For greater certainty too it is repeated twice *Babylon is fallen, is fallen*; as Joseph said (Gen. xli. 32.) *that the dream was doubled unto Pharaoh twice, because the thing is established by God, and God will shortly bring it to pass.* The reason then is added of this sentence against Babylon, *because she made all nations drink of the wine of the wrath, or rather of the inflaming wine of her fornication.* Hers was a kind of a Circean cup with poisoned liquor to intoxicate and inflame mankind to spiritual fornication. St. John in these figures copies the ancient prophets. In the same manner, and in the same words, did Isaiah foretel the fate of ancient Babylon, (xxi. 9.) *Babylon is fallen, is fallen*: And Jeremiah hath assigned much the same reason for her destruction, (li. 7.) *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad.* As by the first angel calling upon men to worship God, we understand the opposers of the worship of images in the eight and ninth centuries, so by this second angel proclaiming the fall of mystic Babylon or Rome, we understand

derstand particularly \* Peter Valdo and those who concurred with him the Waldenses and Albigenes; who were the first heralds, as I may say, of this proclamation, as the first of all in the twelfth century pronounced the church of Rome to be the apocalyptic *Babylon, the mother of harlots and abominations of the earth*; and for this cause not only departed from her communion themselves, but engaged great numbers also to follow their example, and laid the first foundations of the Reformation. Rome then began to fall; and as the ruin of Babylon was completed by degrees, so likewise will that of Rome; and these holy confessors and martyrs first paved the way to it.

9. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here *are* they that keep the commandments of God and the faith of Jesus.

13. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from hence forth, Yea, saith the spirit, that they may rest from their labours, and their works do follow them.

But

\* Mede p. 517, 722, &c. Fred. Spanhem. Hist. Christian Sæc. 12. cap. 6. Sect 4. Thuani Hist. Lib. 6. cap. 16. p. 221. Edit. Buckley.



But not only the capital city, not only the principal agents and promoters of idolatry, shall be destroyed; the commission of the third angel reacheth farther, and extends to all the subjects of the beast, whom he consigns over to everlasting punishment. (ver. 9, 10, 11.) *And the third angel followed him, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, if any man embrace and profess the religion of the beast, or what is the same, the religion of the pope; the same shall drink of the wine of the wrath of God, or rather of the poisonous wine of God. His punishment shall correspond with his crime. As he drank of the poisonous wine of Babylon, so he shall be made to drink of the poisonous wine of God, which is poured out without mixture, or rather which is mixt unmixt, the poisonous ingredients being stronger when mixt with mere or unmixt wine, in the cup of his indignation; and he shall be tormented day and night for ever and ever.* By this third angel following the others with a loud voice we understand principally Martin Luther and his fellow-reformers, who with a loud voice protested against all the corruptions of the church of Rome, and declared them to be destructive of salvation to all who still obstinately continue in the practice and profession of them. This would be a time of great trial. (ver. 12.) *Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus.* And it is very well known, that this was a time of great trial and persecution; the Reformation was not introduced and established without much bloodshed; there were many martyrs in every country. But they are comforted with a solemn declaration from heaven. (ver. 13.) *And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord, from henceforth, if they die in the faith and obedience of Christ, and more especially if they die martyrs for his sake: Yea, saith the Spirit, that they may rest from*  
their

*their labors*, for immediately upon their deaths they enter into rest; *and their works do follow them*, they enjoy now some recompense, and in due time, at the day of judgment, they shall receive the full reward of their good works. It is most probable that St. John alluded to a passage in Isaiah, where the Spirit hath made the like declaration; (lvii. 1, 2.) *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.* But the greatest difficulty of all is to account for the words *from henceforth*; for why should *the blessedness of the dead who die in the Lord* be restrained to this time, and commence from this period rather than from any other, when they are at all times and in all periods equally blessed, and not more since this time than before? Commentators are here very much at a loss, and offer little or nothing that is satisfactory: but the difficulty in great measure ceases, if we apply this prophecy, as I think it should be applied, to the Reformation. For from that time, tho' *the blessedness of the dead who die in the Lord* hath not been enlarged, yet it hath been much better understood, more clearly *written* and promulgated than it was before, and the contrary doctrine of purgatory hath been exploded and banished from the belief of all reasonable men. This truth was moreover one of the leading principles of the Reformation. What first provoked Luther's spirit was the scandalous sale of indulgences; and the doctrine of indulgences having a close connection with the doctrine of purgatory, the refutation of the one naturally led him to the refutation of the other; and his \* first work of reformation was his 95 theses or positions against indulgences, purgatory,

\* Sleidan's Hist. of the Reform. B. 1. Ann. 1517. Father Paul's Hist. of the Council of Trent. B. 1. Sect. 18. Spanhem. Hist. Christian. Sæc. 16. cap. 6. Sect. 1.



ry, and the dependent doctrines. So that he may be said literally to have fulfilled the command from heaven, of *writing, Blessed are the dead who die in the Lord, from henceforth*: and from that time to this truth hath been so clearly asserted, and so solidly established, that it is likely to prevail for ever.

A learned and ingenious friend refers these three proclamations of the three angels to later times, and supposes that they are an immediate prelude to the fall of Antichrist and the millennium. But the clue that has principally conducted me thro' both parts of the Revelation is following the series of history and the successive order of events. After the description of the two beasts, secular and ecclesiastical, whose power was established according to my hypothesis in the eighth century, but according to most other commentators much sooner, there would be a very large chasm without the prediction of any memorable events, if these prophecies relate to the time immediately preceding the fall of Antichrist and the millennium. What a long interval would that be without any prophecy? and how thick would the events follow afterwards? for all the particulars not only of this 14th, but likewise of the 16th, 18th, and 19th chapters, must be fulfilled before the commencement of the millennium. I can hardly frame, even in imagination, any events which can answer more exactly to these proclamations of the three angels than the three principal efforts towards a reformation. Charlemain, Valdo, Luther, and their followers, certainly deserve as exalted characters as are here given them: and it would be very strange that there should be so many prophecies relating to the downfall of popery, and yet none concerning the Reformation. He conceives that the church cannot be represented in such an attitude of triumph and jubilation, as it is in the former part of this chapter, while it is afflicted and persecuted during the reign of the beast. But the church of this period is not drawn in such an attitude of triumph and jubilation as he imagines; there are some intimations

tions of its suffering persecution in this very chapter: and if it was as he imagins, yet why may not the true church be represented like the Apostles and primitive Christians as *sorrowful yet always rejoicing*, as *rejoicing in tribulation*, as *exceeding joyful in tribulation*, &c? He farther conceives, that the dead are *blessed from henceforth*, because they will remain a shorter time in the separate state, and be sooner raised again. But why then is not that reason assigned but quite different ones, *that they may rest from their labors*, and *their works do follow them*? These are reasons which hold equally good at all times, and cannot be restrained and limited to any particular time: and therefore I conceive that the words *from henceforth* relate not so much to *the blessedness of the dead*, which is always the same, as to the *writing* and promulgating of this doctrine by Luther and the protestant reformers.

14. And I looked, and behold, a white cloud, and upon the cloud *one sat*, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was troden without the city, and blood came out of the wine-press, even unto



unto the horse-bridles, by the space of a thousand and six hundred furlongs.

But still the voices of these three warning angels not having their due influence and effect, the judgments of God will overtake the followers and adherents of the beast, which judgments are represented under the figures of *harvest* and *vintage*, (ver. 14—20.) figures not unusual in the prophets, and copied particularly from the prophet Joel, who denounceth God's judgments against the enemies of his people in the like terms; (iii. 13.) *Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great.* What particular events are signified by this *harvest* and *vintage*, it appears impossible for any man to determin, time alone can with certainty discover, for these things are yet in futurity. Only it may be observed, that these two signal judgments will as certainly come, as harvest and vintage; and the latter will greatly surpass the former, and be attended with a more terrible destruction of God's enemies. It is said (ver. 20.) that *the blood came even unto the horse-bridles*, which is a strong hyperbolical way of speaking to express vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for \* the Jerusalem Talmud describing the woful slaughter, which the Roman emperor Adrian made of the Jews at the city of Bitter, saith that *the horses waded in blood up to the nostrils*. Nor are similar examples wanting even in the classic authors; for † Silius Italicus, speaking of Annibal's descent into Italy, useth a like expression of *the bridles flowing with much blood*. The stage where this bloody tragedy is acted, is *without the city, by the space of a thousand and six hundred furlongs*, which,

as

\* In Taanith Fol. 69. Col. 1. Lightfoot's Harmony of the N. T. in locum. Vide etiam Echa R. II. 2. apud Wetstein in locum.

† Sil. Ital. III. 705.

—multoque fluentia sanguine lora.

as Mr. Mede \* ingeniously observes, is the measure of stato della chiesa, or the state of the Roman church, or St. Peter's patrimony, which reaching from the walls of Rome unto the river Po contains the space of 200 Italian miles, which make exactly 1600 furlongs.

## C H A P. XV.

1. **A**ND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the songs of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of god, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

God's

\* Mede p. 522.



God's judgments upon the kingdom of the beast, or Antichristian empire, are hitherto denounced, and described only in general terms under the figures of *harvest* and *vintage*. A more particular account of them follows under the emblem of *seven vials*, which are called (ver. 1.) *the seven last plagues, for in them is filled up the wrath of God*. These seven last plagues must necessarily fall under the seventh and last trumpet, or the third and last woe-trumpet: so that as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials. Not only the concinnity of the prophecy requires this order; for otherwise there would be great confusion, and the vials would interfere with the trumpets, some falling under one trumpet, and some under another: but moreover, if these seven last plagues and the consequent destruction of Babylon be not the subject of the third woe, the third woe is no where described particularly as are the two former woes. When four of the seven trumpets had sounded, it was declared (viii. 13.) *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound*. Accordingly at the sounding of the *fifth* trumpet (ix. 1.) commences the woe of the Saracen or Arabian locusts; and in the conclusion is added (ver. 12.) *One woe is past, and behold, there come two woes more hereafter*. At the sounding of the *sixth* trumpet (ix. 13.) begins the plague of the Euphratean horsemen or Turks; and in the conclusion it is added (xi. 14.) *The second woe is past, and behold, the third woe cometh quickly*. At the sounding of the *seventh* trumpet therefore (xi. 15, &c.) one would naturally expect the description of the *third woe* to succeed: but as it was observed, there follows only a short and summary account of the seventh trumpet, and of the joyful rather than of the woful part of it. A general intimation indeed is given of God's taking unto him his great power, and destroying them who destroy the earth: but the particulars are reserved for

for this place ; and if these last plagues coincide not with the last woe, there are other plagues and other woes after the last ; and how can it be said that *the wrath of God is filled up in them*, if there are others besides them ? If then the seven last plagues synchronize with the seventh and last trumpet, they are all yet to come ; for the sixth trumpet is not yet past, nor the woe of the Turkish or Othman empire yet ended : and consequently there is no possibility of explaining them in such a manner as when the prophecies may be paralleled with histories, or evinced by ocular demonstration. The many fruitless attempts which have hitherto been made to explain them, are a farther proof that they cannot well be explained, the best interpreters having failed and floundered in this part more than in any other. But before the vials are poured out, the scene opens with a preparatory vision, which is the subject of this chapter.

As seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of providence : and in order to show that these judgments are to fall upon the kingdom of the beast, the true worshippers of God and faithful servants of Jesus, who had escaped *victors from the beast*, and had never submitted to his tyranny or religion, are described (ver. 2, 3, 4,) like unto the children of Israel after their deliverance and escape out of Egypt. For as the children of Israel, (Exod. xv.) having passed thro' the red sea, stood on the shore, and seeing their enemies overwhelmed with the waters, sung the triumphant song of Moses : so these having passed thro' the fiery tryals of this world, *stand on the sea of glass mingled with fire*, which was mentioned before, (iv. 6.) and seeing the vials ready to be poured out upon their enemies, sing a song of triumph for the manifestation of the divine judgments : which is called *the song of Moses and the song of the Lamb*, the words in great measure being taken from the song of Moses and other parts of the old Testament,



Testament, and applied in a christian sense. After *this the most holy place of the temple is opened*, (ver. 5.) and *the seven angels come out of the temple*, (ver. 6.) to denote that their commission is immediately from God, *clothed like the high priest but in a more august manner, in pure and white linen*, to signify the righteousness of these judgments, *and having their breasts girded*, to show their readiness to execute the divine commands, *with golden girdles*, as emblems of their power and majesty. A vial then is given unto each of the seven angels (ver. 7.) by *one of the four living creatures*, the representatives of the church; by which it is intimated, that it is in vindication of the church and true religion that these plagues are inflicted. Moreover *the temple is filled with smoke from the glory of God and from his power*, so that *no man is able to enter into it*; (ver. 8.) in the same manner as the tabernacle, when it was consecrated by Moses, and the temple when it was dedicated by Solomon, (Exod. 34, 35. 1 Kings viii. 10. 11.) were both filled with a cloud and the glory of the Lord, so that neither Moses nor the priests could enter therein; a farther proof of the majestic presence and extraordinary interposition of God in the execution of these judgments.

## C H A P. XVI.

1. **A**ND I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

In obedience to the divine command (ver. 1.) the seven angels come forth to *pour out the vials of the wrath of God upon the earth*: and as the trumpets were so many steps and degrees of the ruin of the Roman empire, so the *vials* are the ruin of the Roman church. The one in polity and government is the image of the other; the one is compared to the system of the world, and hath her *earth*, and *sea*, and *rivers*, and *sun*, as well as the other; and this is the reason  
of

of the similitude and resemblance of the judgments in both cases. Some resemblance too there is between these plagues, and these of Egypt. Rome papal hath already (xi. 8.) been distinguished by the title of *spiritual Egypt*; and resembles Egypt in her punishments as well as in her crimes, tyranny, idolatry, and wickedness.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast; and upon them which worshipped his image.

Vial the first (ver. 2.) is poured out upon the earth; and so the hail and fire of the first trumpet (viii. 7.) were cast upon the earth. It produceth a noisome and grievous sore; and in this respect resembleth the sixth plague of Egypt, (Exod. ix. 10.) which was *boils breaking forth with blains*. This plague is inflicted upon the men who had the mark of the beast, and upon them who worshipped his image; which is to be understood of the others also, where it is not expressed. Whether these sores and ulcers are natural or moral, the event must show.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou had judged thus:

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God almighty, true, and righteous are thy judgments.

Vial the second (ver. 3.) is poured out upon the sea,  
and



and the sea becomes *as the blood of a dead man*, or as congealed blood: and in like manner under the second trumpet (viii. 8.) the burning mountain *was cast into the sea, and the sea became blood*. Vial the third (ver. 4.) is *poured out upon the rivers and fountains of waters, and they became blood*: and in like manner under the third trumpet (viii. 10.) the burning star *fell upon the rivers and fountains of waters*. There is a close connexion between these two vials; and the effects are similar to the first plague of Egypt, (Exod. vii. 19.) when *the waters of Egypt, and their streams, and their rivers, and their ponds, and their pools of water became blood*. Seas and rivers of blood manifestly denote great slaughter and devastation: and hereupon (ver. 5, 6.) *the angel of the waters*, for it was a prevailing opinion in the east, that a \* particular angel presided over the waters, as others did over other elements and parts of nature, and mention was made before (xiv. 18.) of *the angel who had power over fire*; this angel of the waters celebrates the righteous judgments of God in adapting and proportioning the punishment of the followers of the beast to their crime; for no law is more just and equitable, than that they who have been guilty of *shedding the blood of saints and prophets*, should be punished in the effusion of their own blood. *Another angel out of the altar*, (ver. 7.) for (vi. 9.) *under the altar were the souls of them who were slain for the word of God and for the testimony which they held*, declares his assent in the most solemn manner, *Even so, Lord God almighty, true and righteous are thy judgments*.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

As

\* Imo Persæ existimant peculiari angelo demandatum esse tueri aquas, &c. Hyde de Relig. Vet Persarum. cap. 6. p. 139. Vide etiam cap. 19.

As the fourth trumpet affected *the sun* (viii. 12.) so likewise the fourth vial (ver. 8, 9.) is *poured out upon the sun*. An intense heat ensues; and *men blaspheme the name of God, and repent not to give him glory*. Whether by this intense heat of the sun, be meant literally, uncommon sultry seasons, scorching and withering the fruits of the earth, and producing pestilential fevers and inflammations; or figuratively, a most tyrannical and exorbitant exercise of arbitrary power by those who may be called *the sun* in the firmament of the beast, the pope or emperor; time must discover. Men shall be tormented, and complain grievously; they shall like the rebellious Jews (Is. viii. 21.) *fret themselves, and curse their king, and their God, and look upward*, look upward not to pray but only to blaspheme; they shall not have the sense or courage to repent, and forsake their idolatry and wickedness. When the events shall take place, and these things shall all be fulfilled, not only these prophecies of the vials shall be better understood, but also those of the trumpets, to which they bear some analogy and resemblance.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

Vial the fifth (ver. 10, 11.) is *poured out upon the seat or throne of the beast, and his kingdom becomes full of darkness*, as Egypt did (Exod. x. 21.) under her ninth plague. This is some great calamity which shall fall upon Rome itself, and shall *darken* and confound the whole Antichristian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of *repenting of their deeds*, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation.

12. And



12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathereth them together into a place called in the Hebrew tongue, Armageddon.

Vial the sixth (ver. 12.) is poured out upon the great river Euphrates, and the water thereof is dried up, to prepare a passage for the kings of the east. Whether by Euphrates be meant the river so called, or only a mystic Euphrates, as Rome is mystic Babylon; and whether by the kings of the east be meant the Jews in particular, or any eastern potentates in general; can be matters only of conjecture, and not of certainty and assurance till the event shall make the determination. Whoever they be, they appear to threaten the ruin and destruction of the kingdom of the beast: and therefore \* the agents and emissaries of popery, (ver. 13, 14.) of the dragon, the representative of the devil, and of the beast, the representative of the antichristian empire, and of the false prophet, the representative of the antichristian church, as disagreeable, as loquacious, as sordid, as impudent † as frogs, are employed to oppose them, and stir up the princes and potentates of their communion to make their uni-

\* The three unclean spirits like frogs Mr. Mann conceives to be the Dominicans, Franciscans, and Jesuits. *Dominicani, Franciscani, & Loyolitæ tres impuros spiritus ranis similes non male referunt.* M. S.

† Vide Bocharti Hieroz. Part. Post. Lib. 5. cap. 4.  
Vol. II. E

ted and last effort in a religious war. Of necessity these must be times of great trouble and affliction; so that an exhortation is inserted (ver. 15.) by way of parenthesis, of the *suddenness* of these judgments, and of the *blessedness* of *watching*, and of being *clothed* and prepared for all events. Beza conceives that this verse was transferred hither from the 3d chapter, where it should be subjoined to the 18th verse: but the 3d chapter and the 16th chapter are at too great a distance for such a transposition to be made. However it is certain that this insertion hath in some measure disturbed the sense, and broken the connection of the discourse; for our translators as well as several others render the following words (ver. 16.) *And he gathered them together*, when the true construction is, *And they gathered them together*, the evil spirits and agents before mentioned gather all the forces of the popish princes together, *into a place called in the Hebrew tongue Armageddon*, that is, *the mountain of destruction*.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Vial the seventh (ver. 17.) is poured out into the air, the seat of Satan's residence, who is emphatically stiled (Eph. ii. 2.) *the prince of the power of the air*, and is represented (ver. 13.) as a principal actor in these latter scenes; so that this last period will not only complete the ruin of the kingdom of the beast, but will also shake the kingdom of Satan every where. Upon the pouring out of this vial a solemn proclamation is made *from the throne* of God himself, *It is done*; in the same sense as the angel before affirmed (x. 7.) that *in the days of the seventh trumpet the mystery of God should be finished*. Of this vial, as indeed of all the former, the completion is gradual; and the immediate effects and consequences are (ver. 18---21.) *voices, and thunders, and lightnings, and an earthquake, and great hail*. These portend great calamities. *Voices, and thunders, and lightnings*, are the usual attendants of the deity, especially in his judgments. *Great earthquakes* in prophetic language signify great changes and revolutions; and this is such an one as men never felt and experienced before, *such as was not since men were upon the earth*. Not only *the great city is divided into three parts* or factions, but *the cities of the nations fall* from their obedience to her. Her sins are *remembered before God*, and like another *Babylon* she will soon be made to drink of the bitter cup of his anger. Nay not only the works of men, *the cities fall*; but even the works of nature, *the islands fly away, and the mountains are not found*; which is more than was said before (vi. 14.) that they *were moved out of their places*, and can import no less than an utter extirpation of idolatry. *Great hail* too often signifies the judgments of God, and these are uncommon judgments. Diodorus, a grave historian, \* speaketh of hailstones, which weighed a pound and more; Philostorgius

\* Diodorus Sic. Lib. 19. de Rhodiorum diluvio. p. 695. Edit. Steph. p. 689. p. Edit. Rhodomani. Philost. Hist. Eccles. Lib. 11. Cap. 7.



mentions hail that weighed eight pounds; but these are *about the weight of a talent*, or about a hundred pounds, a strong figure to denote the greatness and severity of these judgments. But still the men continue obstinate, *and blaspheme God because of the plague of the hail*; they remain incorrigible under the divine judgments, and shall be destroyed before they will be reformed.

## C H A P. XVII.

As the *seventh seal*, and the *seventh trumpet*, contained many more particulars, than any of the former seals, and former trumpets; so the *seventh vial* contains more than any of the former vials: and the more you consider, the more admirable you will find the structure of this book in all its parts. The destruction of the Antichristian empire is a subject of such importance and consequence, that the holy Spirit hath thought fit to represent it under variety of images. Rome hath already been characterized by the names of *spiritual Egypt* and of *Babylon*: and having seen how her plagues resemble those of *Egypt*, we shall now see her fall compared to that of *Babylon*. It was declared before in general (xiv. 8.) *Babylon is fallen, is fallen*; but this is a catastrophe deserving of a more particular description, both for a warning to some, and for a consolation to others. But before the description of her fall and destruction, there is premised an account of her state and condition, that there may be no mistake in the application. Rome was meant, as all both \* papists and protestants agree; and I think it appears almost to demonstration, that not Pagan but Christian, not imperial but papal Rome was here intended; and the arguments urged to the contrary by the

\* Certissimum est nomine Babylonis Romam urbem significari. Baronius ad Ann. 45. Johannes in Apocalypsi passim Romam vocat Babylonem.—Et aperte colligitur ex Cap. 17. Apocalypseus. Bellarmin. de Rom. Pontif. Lib. 3. Cap. 13. &c &c.

Bishop of Meaux himself, the best and ablest advocate for popery, prove nothing so much as the weakness and badness of the cause, which they are brought to defend.

1. **A**ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore, that sitteth upon many waters :

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

*One of the seven angels, who had the seven vials,* (ver. 1.) calleth to St. John. Most probably this was the seventh angel ; for under the seventh vial *great Babylon came in remembrance before God*, and now St. John is called upon to see her condemnation and execution. *Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters.* So ancient Babylon, which was seated on the great river Euphrates, is described by Jeremiah (li. 3.) as *dwelling upon many waters* : and from thence the phrase is borrowed, and signifies, according to the

angel's own explanation, (ver. 15.) ruling over many *peoples and nations*. Neither was this an ordinary prostitute: she was *the great whore*, (ver. 2.) *with whom the kings of the earth have committed fornication*: as Tyre (Is. xxiii. 17.) *committed fornication with all the kingdoms of the world upon the face of the earth*. Nay not only *the kings*, but inferior persons, *the inhabitants of the earth have been made drunk with the wine of her fornication*; as it was said of ancient Babylon, (Jer. li. 7.) *the nations have drunken of her wine, therefore the nations are mad*. Fornication in the usual stile of scripture is idolatry; but if it be taken even literally, it is true that modern Rome openly allows the one, as well as practises the other. Ancient Rome doth in no respect so well answer the character; for she ruled more with a rod of iron, than with *the wine of her fornication*. What, and where were the kings, whom she courted and debauched to her communion? What, and where were the people, whom she inveigled and intoxicated with her idolatry? Her ambition was for extending her empire, and not her religion. She permitted even the conquered nations to continue in the religion of their ancestors, and to worship their own gods after their own rituals. She may be said rather to have been corrupted by the importation of foreign vices and superstitions, than to have established her own in other countries.

As Ezekiel while he was a captive in Chaldæa, was conveyed by the spirit to Jerusalem, (Ezek. viii. 3.) so St. John (ver. 3.) is *carried away in the spirit into the wilderness*; for there the scene is laid, being a scene of desolation. When the woman, the true church, was persecuted and afflicted, she was said (xii. 14.) *to fly into the wilderness*: and in like manner, when the woman, the false church, is to be destroyed, the vision is presented *in the wilderness*. A *woman sitting upon a beast* is a lively and significative emblem of a church or city directing and governing an empire



empire. In painting and sculpture, as well as in prophetic language, cities are often represented in the form of women : and Rome herself is exhibited \* in ancient coins as a woman sitting upon a lion. Here the beast is *a scarlet-colored beast*, for the same reason that the dragon was (xii. 3.) *a red dragon* ; to denote his cruelty, and in allusion to the distinguishing color of the Roman emperors and magistrates. The beast is also *full of names of blasphemy, having seven heads and ten horns* ; so that this is the very same beast which was described in the former part of the 13th chapter : and the woman in some measure answers to the two-horned beast or false prophet : and consequently the woman is Christian, and not Pagan Rome ; because Rome was become Christian, before the beast had completely *seven heads and ten horns*, that is before the Roman empire experienced its last form of government, and was divided into ten kingdoms. The woman is arrayed too (ver. 4.) *in purple and scarlet color*, this being the color of the popes and cardinals, as well as of the emperors and senators of Rome. Nay, the mules and horses, which carry the popes and cardinals, are covered with scarlet cloth, so that they may properly be said to ride *upon a scarlet colored beast*. The woman is also *decked with gold, and precious stone, and pearls* : and who can sufficiently describe the pride, and grandeur, and magnificence of the church of Rome in her vestments and ornaments of all kinds ? Alexander Donatus † hath drawn a comparison between ancient and modern Rome, and asserts the superiority of his own church in the pomp and splendor of religion. You have a remarkable instance in Paul II. of whom ‡ Platina relates, that “ in his pontifical vestments he outwent all his prede-

\* Vitring. p. 757. Emmenefs, ad Virg. Æn. VI. 854.

† Vitring. p. 759. Donat. de Urbe Roma. Lib. 1. cap. 29.

‡ Platina's Lives of the Popes translated by Sir Paul Rycaut.

cessors, especially in his *regno* or mitre, upon which he laid out a great deal of money in purchasing at vast rates, diamonds, saphirs, emeralds, chrysoliths, jaspers, unions, and all manner of precious stones, wherewith adorned like another Aaron he would appear abroad somewhat more august than a man, delighting to be seen and admired by every one. But lest he alone should seem to differ from the rest, he made a decree, that none but cardinals should under a penalty wear red caps; to whom he had in the first year of his popedom given cloth of that color, to make horse-cloths or mule-cloths of when they rode." You have another conspicuous instance in the Lady of Loretto; the \* riches of whose holy image, and house, and treasury; the golden angels, the gold and silver lamps; the vast number, variety, and richness of the jewels, of the vestments for the holy image, and for the priests; with the prodigious treasure of all sorts; are far beyond the reach of description; and as Mr. Addison says, "as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks poorly among such an incredible number of precious stones." Moreover the woman, like other harlots who give philters and love-potions to inflame their lovers, hath a *golden cup in her hand, full of abominations and filthiness of her fornication*; to signify the specious and alluring arts, wherewith she bewitcheth and inticeth men to idolatry, which is *abomination and spiritual fornication*. It is an image copied from Jeremiah, (li. 7.) *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken*: and in that excellent little moral treatise †, intitled the Table of Cebes, there is a like picture of Deceit or imposture; "a fair, beautiful, and false woman, and having a cup in her hand; she is called deceit, and seduceth all mankind." And is not this  
a much

\* See Wright's Travels, p. 123. Addison's Travels p. 93.

† Tab. Cebetis non longe ab initio.

a much more proper emblem of pontifical than of imperial Rome?

Yet farther to distinguish the woman, she has her name inscribed *upon her forehead*, (ver. 5.) in allusion to the practice of some notorious prostitutes, who had their names written in a label upon their foreheads, as we may \* collect from ancient authors. The inscription is so very particular, that we cannot easily mistake the person; *Mystery, Babylon the great, the mother of harlots*, or rather *of fornications, and abominations of the earth*. Her name *Mystery* can imply no less, than that she dealeth in *mysteries*; her religion is *a mystery*, a *mystery of iniquity*; and she herself is *mystically and spiritually Babylon the great*. But the title of *mystery* is in no respect proper to ancient Rome, more than any other city: and neither is there any mystery in substituting one heathen, idolatrous, and persecuting city for another; but it is indeed a mystery, that a christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. She glories in the name of *Roman Catholic*, and well therefore may she be called *Babylon the great*. She affects the stile and title of *our holy mother the church*, but she is in truth *the mother of fornications and abominations of the earth*. Neither can this character with any propriety be applied to ancient Rome; for she was rather a learner of foreign superstitions, than the mistress of idolatry to other nations; as appears in various instances, and particularly from † that solemn form of adjuration, which the Romans used when they laid siege to a city, calling forth the tutelary deities of the place, and promising them temples, and sacrifices, and other solemnities at Rome.

It

\* Nomen tuum pependit in fronte: pretia stupri accepisti; &c. Seneca, Lib. 1. Controvers. 2. Juvenal. Sat. vi. 122.

—tunc nuda papillis

Constitit auratis, titulum mentita Lyciscæ.

† Macrobi Saturnal. Lib. 3. Cap. 9.



It may be concluded therefore that this part of the prophecy is sufficiently fulfilled, tho' there should be reason to question the truth of what is asserted by some writers, that the word *mystery* was formerly written in letters of gold upon the forepart of the pope's mitre. If the thing be true, it is a wonderful coincidence of the event with the letter of the prophecy; but it hath been much controverted, and you may see the authors on both sides in \* Wolfius. It is much more certain, and none of that communion can deny it, that the ancient mitres were usually adorned with inscriptions. One particularly † there is "preserved at Rome as a precious relic of pope Sylvester I. richly but not artfully embroidered with the figure of the virgin Mary crowned, and holding a little Christ, and these words in large capitals underneath, AVE REGINA CELI, *Hail queen of Heaven*, in the front; of which father Angelo Rocca, keeper of the pope's sacristy, and an eminent antiquary has given a copperplate in the third vol. p. 490 of the works of pope Gregory I. and it seems more probably to have belonged to Gregory; because he is said to have first instituted at Rome the litanies to the virgin Mary." An inscription this directly contrary to that on the forefront of the high priest's mitre, (Exod. xxviii. 36.) HOLINESS TO THE LORD.

Infamous as the woman is for her idolatry, she is no less detestable for her cruelty, which are the two principal characteristics of the Antichristian empire. She is (ver. 6.) *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*: which may indeed be applied both to Pagan and to Christian Rome, for both have in their turns cruelly persecuted *the saints and martyrs of Jesus*; but the latter is more deserving of the character, as she hath far exceeded the former both in the degree and duration of her

\* Jo. Christophori Wolfii Curæ Philolog. & Criticæ. Tom. 5.

† See Mann's Critical Notes on some passages of Scripture. p. 112.

her persecutions. It is very true, as was hinted before, that if Rome Pagan hath slain her thousands of innocent Christians, Rome Christian hath slain her ten thousands. For not to mention other outrageous slaughters and barbarities; the croisades against the Waldenses and Albigenes, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and in Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors put together. St. John's *admiration* also plainly evinces, that Christian Rome was intended; for it could be no matter of surprise to him, that a Heathen city should persecute the Christians, when he himself had seen and suffered the persecutions under Nero; but that a city, professedly Christian, should wanton and riot in the blood of Christians, was a subject of astonishment indeed; and well might he, as it is emphatically expressed, *wonder with great wonder*.

7. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And

12. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the lamb, and the lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

It was not thought sufficient to represent these things only in vision; and therefore the angel, like the nuncius, or messenger in the ancient drama, undertakes to explain (ver. 7.) *the mystery*, the mystic sense or secret meaning, *of the woman, and of the beast that carrieth her*: and the angel's interpretation is indeed the best key to the revelation, the best clue to direct and conduct us thro' this intricate labyrinth.

*The mystery of the beast* is first explained; and *the beast* is considered first in general (ver. 8.) under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same. He *was, and is not, and yet is*, or according to other copies, *and shall come, shall ascend out of the bottomless pit*. A *beast* in the prophetic stile, as we before observed, is a tyrannical idolatrous empire; and the Roman empire was



was idolatrous under the Heathen emperors, and then ceased to be so for some time under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and so hath continued ever since. It is the same idolatrous power revived again, but only in another form; and all the corrupt part of mankind, whose names are not inrolled as good citizens in the registers of heaven, are pleased at the revival of it; but in this last form it *shall go into perdition*; it shall not, as it did before, cease for a time, and revive again, but shall be destroyed for ever.

After this general account of the beast, there follows an explanation of the particular emblems, with a short preface intimating that they are deserving of the deepest attention, and are a proper exercise and trial of the understanding. *Here is the mind which hath wisdom*; (ver. 9.) as it was said upon a former occasion, (xiii. 18.) *Here is wisdom*; let him that hath understanding count, &c. The seven heads have a double signification. They are primarily *seven mountains on which the woman sitteth*, on which the capital city is seated; which all who have the least tincture of letters know to be the situation of Rome. Historians, geographers, and poets, all speak of *the city with seven hills*; and passages might be quoted to this purpose without number and without end. It is observed too, that new Rome or Constantinople is situated on seven mountains; but these are very rarely mentioned, and mentioned only by obscure authors, in comparison of others; and besides the seven mountains, other particulars also must coincide, which cannot be found in Constantinople. It is evident therefore, that the city *seated on seven mountains* must be Rome; and a plainer description could not be given of it, without expressing the name, which there might be several wise reasons for concealing.

As *the seven heads* signify *seven mountains*, so they also signify *seven kings*, reigning over the seven mountains (ver. 10, 11.) *And they are seven kings or kingdoms,*

doms, or forms of government, as the word imports, and hath been shown to import in former instances. *Five are fallen*, five of these forms of government are already past; and *one is*, the sixth is now subsisting. The *five fallen* are *kings*, and *consuls*, and *dictators*, and *decemvirs*, and *military tribunes with consular authority*; as they are enumerated and distinguished by those who should best know, the two greatest Roman historians, \* *Livy* and *Tacitus*. The *sixth* is the power of the *Cæsars* or *emperors*, which was subsisting at the time of the vision. An end was put to the imperial name † in the year 476 by Odoacer king of the Heruli, who having taken Rome deposed Momyllus Augustulus, the last emperor of the west. He and his successors the Ostrogoths assumed the title of Kings of Italy: but though the name was changed, the power still continued much the same. This therefore cannot well be called a new form of government; it may rather be considered as a continuation of the imperial power, or as a renovation of the kingly authority. *Consuls* are reckoned but one form of government, tho' their office was frequently suspended, and after a time restored again: and in the same manner *kings* may be counted but one form of government, though the name was resumed after an interval of so many years. A new form of government was not erected, till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved all the former magistracies, and constituted a Duke of Rome, to govern the people, and to pay tribute to the exarchate of Ravenna. Rome had never experienced this form of government before: and this I conceive to be *the other*, which in the apostle's days *was not yet come, and when he cometh, he must continue a short space*. For Rome was reduced to a dukedom tributary

\* *Livii* Lib. 6. Cap. 1. *Tacit.* Annal. Lib. 1. in initio.

† *Sigonius* de Occidentali Imperio. Lib. 14. &c *Petavii* Rat. Temp. Partis 1. Lib. 6. Cap. 18.

tary to the exarch of Ravenna by Longinus, who was sent exarch \* in the year 566 according to some accounts, or in the year 568 according to others; and the † city revolted from the eastern emperor to the pope in the year 727: which is *short space* in comparison of the imperial power, which preceded, and lasted above 500 years; and in comparison of the papal power, which followed, and hath now continued about a thousand years. But still possibly you may hesitate, whether this is properly a new form of government, Rome being still subject to the imperial power, by being subject to the Greek emperor's deputy, the exarch of Ravenna: and according as you determine this point, *the beast that was and is not, was* while idolatrous, and *was not* while not idolatrous, will appear to be *the seventh* or *eighth*. If you reckon this a new form of government, the beast that now is *the eighth*; if you do not reckon this a new form of government, the beast is *of the seven*; but whether he be *the seventh* or *eighth*, he is the last form of government, and *goeth into perdition*. It appears evidently, that the sixth form of government, which was subsisting in St. John's time, is the imperial; and what form of government hath succeeded to that of Rome, and hath continued for *a long space* of time, but the papal? The beast therefore, upon which the woman rideth, is the Roman government in its last form: and this, all must acknowledge, is the papal, and not the imperial.

Having explained the mystery of *the seven heads*, the angel proceeds to the explanation of *the ten horns* (ver. 12, 13, 14.) *The ten horns are ten kings, who have received no kingdom as yet*: and consequently they were not in being at the time of the vision; and indeed the Roman empire was not divided into ten kingdoms, till some time after it was become Christian.

\* Sigonius *De Regno Ital.* Lib. 1. Petav. *Rat. Temp.* Par. 1. Lib. 7. Cap. 10.

† Sigon. *ibid.* Lib. 3.



tian. *But they receive power as kings one hour, at the same time, or for the same length of time, with the beast:* It is true in both senses, they rise and fall together with the beast: and consequently they are not to be reckoned before the rise and establishment of the beast; and accordingly when a catalogue was produced of these ten kings or kingdoms in a dissertation upon Daniel, they were exhibited as they stood in the eighth century, which is the time of the rise and establishment of the beast. Kingdoms they might be before, but they were not before kingdoms or *horns* of the beast, till they embraced his religion, and submitted to his authority; and the beast strengthened them, as they again strengthened the beast. It is upon the seventh or last head of the beast that the horns are seen growing together, that is upon the Roman empire in its seventh or last form of government; and they are not, like the *heads*, successive, but contemporary kingdoms. *These have one mind, and shall give their power and strength unto the beast;* which is easily understood and applied to the princes and states in communion with the church of Rome. However they may differ in other respects, yet they agree in submitting to the authority of the Roman church, and in defending its rights and prerogatives against all opposers. But where were ever ten kings or kingdoms, who were all unanimous in their submissions to the Roman empire, and voluntarily and of their own accord contributed *their power and strength*, their forces and riches to support and maintain it? *These shall make war with the Lamb, and the Lamb shall overcome them;* they persecute the true church of Christ; but the true church shall in the end prevail and triumph over them; which particulars have been fulfilled in part already, and will be more fully accomplished hereafter.

In the former part of this description (ver. 1.) *the whore* is represented like ancient Babylon, *sitting upon many waters:* and these waters are here (ver. 15.) said

said expressly to signify *peoples, and multitudes, and nations, and tongues*. So many words in the plural number fitly denote the great extensiveness of her power and jurisdiction: and it is a remarkable peculiarity of Rome, different from all other governments in the world, that her authority is not limited to her own immediate subjects, and confined within the bounds of her own dominions, but extends over all kingdoms and countries professing the same religion. She herself glories in the title of the *Catholic church*, and exults in the number of her votaries as a certain proof of the true religion. But notwithstanding the general current in her favor, the tide shall turn against her; and the hands which helped to raise her, shall also pull her down (ver. 16.) *The ten horns shall hate the whore*; that is by a common figure of the whole for a part, *some* of the ten kings, for others (xviii. 9.) *shall bewail her and lament for her*, and xix. 19.) *shall fight and perish in the cause of the beast*. Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall *hate her*, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from popery: and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shewn some tendency to a reformation, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be expected, because (ver. 17.) this infatuation of popish princes is *permitted* by divine providence only for a certain period, *until the words of God shall be fulfilled*, and particularly the words of the prophet Daniel, (vii. 25, 26.) *They shall be given into his hand, until a time, and times, and the dividing of time*: But then, as it immediately follows,

*the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.*

Little doubt can remain after this, what idolatrous church was meant by *the whore of Babylon*: but for the greater assuredness it is added by the angel, (ver. 18.) *The woman which thou sawest is that great city.* The angel had undertaken to tell *the mystery of the woman, and of the beast.* He hath explained the mystery of the beast, and of his seven heads and ten horns; and his explanation of the mystery of the woman is *that great city, which reigneth over the kings of the earth.* And what city at the time of the vision reigned over the kings of the earth, but Rome? She hath too ever since reigned over the kings of the earth, if not with temporal, yet at least with spiritual authority. In the arts of government she hath far exceeded all the cities both of ancient and of modern times: Rome therefore is evidently and undeniably *this great city*; and that Christian and not Heathen; papal and not imperial Rome was meant, hath appeared in several instances, and will appear in several more.

## C H A P. XVIII.

1. **A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5. For



5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

After this account of the state and condition of spiritual Babylon, there follows a description of her fall and destruction, in the same sublime and figurative stile as Isaiah, Jeremiah, and Ezekiel have foretold the fall of ancient Babylon and Tyre, the types and emblems of this spiritual Babylon. A mighty and glorious angel descends from heaven (ver. 1, 2, 3.) and proclames, as before, (xiv. 8.) the fall of Babylon, and together with her punishment the crimes which deserved it, her idolatry and wickedness. It is farther added, that after her fall she shall be made a scene of desolation, and become the habitation of hateful birds and beasts of prey; as Isaiah also predicted concerning ancient Babylon (xiii. 21.) *Wild beasts of the deserts shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there:* where the word that we translate *satyrs*, the Seventy translate *demons* or *devils*, who \* were supposed to take the shape of goats or satyrs, and to haunt forlorn and desolate places: and it is from the translation of the Seventy that the apostle hath borrowed his images and expressions. But if this fall of

\* Vide Bocharti Hieroz. Part. prior. Lib. 2. Cap. 53. Col. 643.

Babylon was effected by Totilas king of the Ostrogoths, as Grotius affirms, or by Alaric king of the Visigoths, as the Bishop of Meaux contends, how can Rome be said ever since to have been *the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*, unless they will allow the popes and cardinals to merit these appellations?

*Another voice is also heard from heaven*, (ver. 4, 5, 6, 7, 8.) exhorting all Christians to forsake the communion of so corrupt a church, lest they should be *partakers of her sins and of her plagues*, and at the same time denouncing that her punishment shall be great and extraordinary in proportion to her crimes. But was there any such necessity of forsaking the church of Rome in the days of Alaric or Totilas, before she had yet degenerated again into idolatry? or what were then her notorious crimes deserving of such exemplary punishment, unless Rome Christian was to suffer for the sins of Rome Pagan? *She saith in her heart*, like ancient Babylon, (Is. xlvii. 7, 8.) *I sit a queen, and am no widow, and shall see no sorrow*. She glories like ancient Rome, in the name of *the eternal city*: but notwithstanding *she shall be utterly burnt with fire; for strong is the Lord God who judgeth her*. These expressions can imply no less than a total destruction by fire; but Rome hath never yet been totally destroyed by fire. The most that Alaric and Totilas did, was burning some parts of the city: but if only some parts of the city were burnt, it was not an event important enough to be ascribed to *the Lord God* particularly, and to be considered as a *strong* exertion of his judgment.

9. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10. Standing

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more.

12. The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron and marble,

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusteth after, are departed from thee, and all things which are dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought.

17. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19. And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.



In this solemn manner, by an angel and by a voice from heaven, is declared the fall of Rome, and her destruction by fire: and then are set forth the consequences of her fall, the lamentations of some, and the rejoicings of others. *The kings of her communion, who have committed fornication, and lived deliciously with her, bewail and lament for her: (ver. 9, 10.)* but what kings were they who *lived deliciously* with old Rome, and had reason to lament her fall? *The merchant of the earth weep and mourn over her; (ver. 11--17.)* for there is an end of all traffic and commerce with her, whether spiritual or temporal; for it is intimated (ver. 13.) that they make merchandise of the *souls* as well as of the *bodies* of men. *The ship-masters, and sailers, and as many as trade by sea, weep and wail: (ver. 17, 18, 19.)* for they can now no longer import or export commodities for her, or convey strangers to and fro; for there is an end of all her *costliness*. These lamentations are copied from the like lamentations over Tyre in the 26th and 27th chapters of Ezekiel; and are equal to the most mournful strains of the Greek tragedians over Thebes or Troy. In all they *stand afar off*, (ver. 10, 15, 17.) as if they were unable or afraid to help and assist her. In all they cry *ouai, ouai, alas, alas*, (ver. 10, 16, 19.) which is the *third woe, ouai*, before-mentioned; (viii. 13. xi. 14.) for as the fall of the Othman empire is the end of *the second woe*, so the fall of Rome is the completion of *the third woe*. In all they lament the suddenness of her fall; (ver. 10, 17, 19.) *for in one hour* is her destruction come. At the same time her destruction is matter of joy and triumph (ver. 20.) to *the holy apostles and prophets, for God hath avenged them on her*: but what reason had the Christians to rejoice over the calamities brought on Rome by Alaric or Totilas, in which they themselves were the principal sufferers? and how were these calamities any vindication of their cause, or of the cause of true religion?

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy forceries were all nations deceived:

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Yet farther to confirm the sudden fall and irrecoverable destruction of Rome, an emblem is copied and improved from Jeremiah; (li. 63, 64.) *a mighty angel* (ver. 21.) *casteth a millstone into the sea*, declaring that *with the same violence this great city should be thrown down*, and shall never rise again. Her utter desolation is farther described (ver. 22, 23.) in phrases and expressions borrowed from the ancient prophets. (Is. xxiv. 8. Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13.) There shall be no more *musicians* for the entertainment of the rich and great; no more *tradesmen* or *artificers* to furnish the conveniencies of life; no more *servants* or *slaves* to grind at the mill, and to supply the necessities of life. Nay, there shall be no more *lights*, no more *bridal songs*; the city shall never be peopled again by new marriages, but shall remain depopulated for ever. For which utter desolation there are assigned these reasons, (ver. 23, 24.) her *pride* and *luxury*, her *superstition* and *idolatry*, her *tyranny* and *cruelty*. Her punishment shall be as severe and exemplary, as if she had been guilty of all the persecu-

tions that ever were upon account of religion ; for by her conduct she hath approved, and imitated, and surpassed them all. But Rome hath never yet been depopulated and desolated in this manner. She hath been taken indeed and plundered \* by Alaric king of the Visigoths in the year 410, by Genseric king of the Vandals in the year 455, by Totilas king of the Ostrogoths in the year 546, and by others since that time : but yet she is still standing and flourishing, and is honored by many nations as the metropolis of the Christian world ; she still resounds with *singers* and *musicians* ; she still excels in *arts* which serve to pomp and luxury ; she still abounds with *candles*, and *lamps*, and *torches*, burning even by day as well as by night : and consequently this prophecy hath not yet been, but remains yet to be fulfilled.

## C H A P. XIX.

1. **A**ND after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power unto the Lord our God :

2. For true and righteous *are* his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the

\* See Petav. Rat. Temp. and Blair's Chron. Tables.



voice of many thunderings, saying Alleluia : for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself already.

8. And to her was granted, that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints,

9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him : and he said unto me, See *thou do it* not : I am thy fellow servant, and of thy brethern that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

Hereupon the whole church, (ver. 1 ----4.) agreeably to the exhortation of the angel, (xviii. 20.) join in praises and thanksgivings to almighty God for his *truth* and *righteousness* in judging this idolatrous city, his *truth* in fulfilling his promises and threatnings, and his *righteousness* in proportioning her punishment to her crimes. *And her smoke rose up for ever and ever ;* which intimates that she should be made as signal a monument of divine vengeance as Sodom and Gomorrah. It is taken from Isaiah, who hath said much the same thing of Edom, and by Edom (\*) the Jews understand Rome. (Is. xxxiv. 9, 10.) *And the streams thereof shall be turned into pitch ;* in the genuin † editions of the Chaldee paraphrase it is, *and the rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day ; the smoke thereof shall go up for ever.* This tradition of the rabbins may receive some confirmation from these words of  
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\* Vide Buxtorf. Chald. Lex.

† Buxtorf. *ibid.*

the apostle: and such an event may appear the more probable, because the adjacent countries are known to be of a sulphureous and bituminous soil; there have even at Rome been eruptions of subterraneous fire, which have consumed several buildings; so that the fuel seemeth to be prepared, and waiteth only for the breath of the Lord to kindle it. But God is praised not only for the destruction of the great seat of idolatry, but also (ver. 5, 8.) for the manifestation of his kingdom, as before, (xi. 17.) and for the happy and glorious state of the reformed Christian church. She is now no longer an *harlot* tainted with idolatry, but is become a *spouse* prepared for her Lord Christ: and she is no longer arrayed, like an harlot in *purple and scarlet color*, but like a decent bride, in *fine linen, clean and white*, as the properest emblem of her purity and sanctity. Christ hath now, as St. Paul expresseth it, (Eph. v. 26, 27.) *sanctified and cleansed his church with the washing of water, by the word, That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy, and without blemish*. So great is the felicity of this period, that the angel orders it (ver. 9.) to be particularly noted: and blessed and happy are they who shall be living at this time, and be worthy to partake of this marriage feast. It is a matter of consolation to all good Christians, and they may assuredly depend upon it, as the never-failing word of God. St. John was in such rapture and extasy at these discoveries, that (ver. 10.) not knowing or not considering what he did, he *fell down at the angel's feet to worship him*: but the angel prohibits all manner of worship, for he was no more than a *fellow servant* of the apostle's, and of all true prophets, of all *who have the testimony of Jesus, and the testimony of Jesus is the spirit of prophecy*. Worship not me then, says the angel, but *God*, whose servants we both are, and who inspires us both with the same spirit of prophecy.

11. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called faithful and true, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

13. And he *was* clothed with a vesture dipt in blood; and his name is called, the Word of God.

14. And the armies which were in heaven, followed him upon white horses, clothed in fine linen white and clean.

15. And out of his mouth goeth a sharp sword; that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God.

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out



out of his mouth : and all the fowls were filled with their flesh.

It was said by the angel, speaking of the kings subject to the beast, (xvii. 14.) *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful:* And this vision (ver. 11—21.) is added by way of enlargement and explanation of that great event. *Heaven is opened, and our Saviour cometh forth riding upon a white horse, as a token of a victory and triumph over his enemies.* He is described in such characters as are appropriated to him in this book, and in the ancient prophets. *On his head also were many crowns, to denote his numerous conquests and kingdoms, which were now (xi. 15.) become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* As the Jewish high-priest wore the ineffable name of Jehovah on his forehead, so he had a *name written*, which none could perfectly comprehend but himself; *and his name is called The Word of God.* he had likewise another *name written* on that part of his vesture which covered his thigh, *King of kings and Lord of lords*; a title much affected by the \* eastern monarchs, and by Antichrist himself. The pope is † stiled *King of kings, and Lord of lords*; but what he is only in pretence, Christ is in reality. His armies are mounted upon *white horses* as well as himself, and are *clothed in fine linen, white and clean*, as emblems of their victory and sanctity. *An angel standing in the sun, and so conspicuous to all, in lofty strains copied from the ancient prophets, and particularly from Ezekiel, (xxxix. 17, 18.) calleth the fowls to the great slaughter*

\* Vide amm. Marcell. Lib. 17. cap. 5. p. 163. Edit. Valesii Paris 1681. et Diod. Sic. Lib. 1. p. 35. Edit. Steph. p. 51. Edit. Rhodmani.

† See Jewel's Defence of his Apology. Part 5. and Barrow's introduction to his Treatise of the Pope's Supremacy

ter of Christ's enemies. These enemies are *the beast and the false prophet*, the Antichristian powers civil and ecclesiastical, with *their armies gathered together*, their adherents and followers combined and determined to support idolatry, and oppose all reformation. But the principles, as deserving of the greatest punishment, are *taken, and cast alive into a lake of fire burning with brimstone*: and their followers are *slain* with the word of Christ, *the sword which proceeded out of his mouth*; and *all the fowls are filled with their flesh*; their substance is seized for other persons, and for other uses. In a word, the design of this sublime and figurative description is to show the downfall of popery, and the triumph of Christianity: the true word of God will prevail over superstition and idolatry; all the powers of Antichrist shall be completely subdued; and the religion of Rome, as well as Rome herself, be totally destroyed.

## C H A P. XX.

1. **A**ND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But

5. But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

After the destruction of the beast and of the false prophet, there still remains *the dragon*, who had delegated his power to them, *that old serpent, which is the devil and Satan*: but he is bound by *an angel*, an especial minister of providence; and the famous millennium commences, or the reign of the saints upon earth for a thousand years. (ver. 1---6.) *Binding him with a great chain, casting him into the bottomless pit, shutting him up, and setting a seal upon him*, are strong figures to show the strict and severe restraint which he should be laid under, *that he might deceive the nations no more* during this whole period. Wickedness being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the most High: and the martyrs and confessors of Jesus, not only those who *were beheaded* or suffered any kind of death under the heathen emperors, but also those who refused to comply with the idolatrous worship of *the beast and of his image*, are raised from the dead, and have the principal share in the felicities of Christ's kingdom upon earth. *But the rest of the dead lived not again until the thousand years were finished*; so that this was a peculiar prerogative of the martyrs and confessors above the rest of mankind. *This is the first resurrection*, a particular resurrection preceeding the general one at least a thousand years. *Blessed and holy too is he who hath part in the first resurrection*; he is *holy* in all the senses of the word *holy* as separated from the common lot of mankind, *holy* as indowed with all virtuous qualifications, and none but such are admitted to partake of this blessed state. *On such the*  
*second*



*second death hath no power.* The *second death* is a Jewish phrase for the punishment of the wicked after death. So the Chaldee paraphrase of Onkelos upon that text in Deuteronomy (xxxviii. 6.) *Let Reuben live, and not die*, hath *Let him not die the second death*; and the other paraphrases of Jonathan Ben Uziel and of Jerusalem have *Let him not die the second death by which the wicked die in the world to come.* It is a familiar phrase in the Chaldee paraphrases and the Jewish writings, and in this very book (xx. 14. xxi. 8.) it is declared to be the same as *the lake burning with fire and brimstone.* The sons of the resurrection therefore shall not die again, but shall live in eternal bliss, as well as enjoy all the glories of the millennium, *be priests of God and of Christ, and reign with him a thousand years.*

Nothing is more evident than that this prophecy of the millennium, and of the first resurrection, hath not been fulfilled, even though the resurrection be taken in a figurative sense. For reckon the thousand years with Usher from the time of Christ, or reckon them with Grotius from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the description and character of the millennium; the purity and peace, the holiness and happiness of that blessed state. Before Constantine indeed the church was in greater purity, but was groaning under the persecutions of the Heathen emperors. After Constantine the church was in greater prosperity, but was soon shaken and disturbed by heresies and schisms, by the incursions and devastations of the northern nations, by the conquering arms and prevailing imposture of the Saracens and afterwards of the Turks, by the corruption, idolatry, and wickedness, the usurpation, tyranny, and cruelty of the church of Rome. If Satan was then *bound*, when can he be said to be *loosed*? Or how could *the saints and the beast*, Christ and Antichrist, reign at the same period? This prophecy therefore remains yet to be fulfilled,

fulfilled, even though the resurrection be only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead *who were beheaded lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished*, unless the dying and living again be the same in both places, a proper death and resurrection? Indeed the *death and resurrection* of the witnesses beforementioned (Chap. xi.) appears from the concurrent circumstances of the vision to be figurative, but the *death and resurrection* here mentioned must for the very same reasons be concluded to be real. If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if *the rest of the dead* really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like those whom St. Paul mentions (2 Tim. ii. 17, 18.) *Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some*. It is to this first resurrection that St. Paul alludes, when he affirms (1 Thes. iv. 16.) that *the dead in Christ shall rise first*, and (1 Cor. xv. 23.) that *every man shall be made alive in his own order, Christ the first fruits, afterward they that are Christ's at his coming, and then cometh the end*, after the general resurrection.

In the general that there shall be such a happy period as the millennium, that *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high*, (Dan. vii. 27.) that Christ shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession*, (Psal. ii. 8.) that *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*, (Is. xi. 9.) that *the fulness of the Gentiles shall come in, and all Israel shall be saved*, (Rom.

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xi. 25, 26.) in a word that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets as well as of St. John: and we daily pray for the accomplishment of it in praying *Thy kingdom come*. But of all the prophets St. John is the only one who hath declared particularly and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years: and the Jewish church before him, and the Christian church after him, have farther believed and taught, that these thousand years will be the seventh millenary of the world. A pompous heap of quotations might be produced to this purpose both from Jewish and Christian writers: but I choose to select only a few of the most material of each sort; you may find a greater number \* in Dr. Burnet and other authors who have treated of this subject.

Of the Jewish writers † Rabbi Ketina, as cited in the Gemara or gloss of their Talmud, said that “the world endures six thousand years, and one thousand it shall be laid waste, (that is the enemies of God shall be destroyed) whereof it is said, (Is. ii. 11.) *The Lord alone shall be exalted in that day*. Tradition assents to Rabbi Ketina: As out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh millenary shall be the millenary of remission, that *God alone may be exalted in that day*.” It was ‡ the tradition of the house of Elias, who lived two hundred years or thereabouts before Christ, and the tradition might perhaps be derived from Elias the Tishbite, that “the world endures six

\* Burnet's Theory, B. 3. Ch. 5. B. 4. Ch. 6. Mede Placita Doctrinæ Hebræorum de Magno die Judicii. p. 535. B.

5. Ch. 3. p. 892. &c. &c.

† In Gemara Sanhedrim, apud Mede. p. 535. & p. 893.

‡ Traditio domus Eliæ; Sex mille annos durat mundus: bis mille annis inanitas, bis mille annis Lex; denique bis mille annis dies Christi. apud Mede. p. 536, et p. 894. Burnet's Theory. B. 3. Chap. 5.



thousand years, two thousand before the law, two thousand under the law, and two thousand under the Messiah." It was also \* the tradition of the house of Elias, that "the just whom God shall raise up (meaning in the first resurrection) shall not be turned again into dust. Now if you inquire, how it shall be with the just in those thousand years wherein the holy blessed God shall renew his world, whereof it is said *And the Lord alone shall be exalted in that day*; you must know that the holy blessed God will give them the wings as it were of eagles, that they may fly upon the face of the waters; whence it is said (Psal. xli. 2.) *Therefore will we not fear, when the earth shall be changed*. But perhaps you will say, it shall be a pain and affliction to them. Not at all, for it is said (Is. xl. 31.) *They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles*.

Of the Christian writers St. Barnabas in the first century † thus comments upon those words of Moses, "*And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it*. Consider, children, what that signifies, *he finished them in six days*. This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth saying, *Behold this day shall be as a thousand years*. Therefore, children, in six days that is in six thousand years shall all things be consummated. *And he rested the seventh day*: this signifies, that when his son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly, and shall change the sun, and the moon, and the stars, then he shall rest gloriously in that seventh day. Justin Martyr in the second century declares the millennium to be the catholic doctrine of his time. "I, and as many as are orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh, (meaning

\* Apud Mede p. 766.

† St. Barnabæ Epist. Cap. 15. Edit. Cotelerii, & Clerici.

(meaning the first resurrection) and a thousand years in Jerusalem rebuilt, and adorned, and enlarged, (that is in the new Jerusalem) as the prophets Ezekiel, and Isaiah, and others unanimously attest." Afterwards he subjoins, "A certain man among us, whose name was John, one of the apostles of Christ, in a revelation made to him did prophesy that the faithful believers in Christ should live a thousand years in the new Jerusalem, and after these should be the general resurrection and judgment:" which is an early attestation to the genuineness and authenticity of the book of the Revelation; for Justin was converted to Christianity about thirty years after the death of St. John, at which time probably many were alive, who had known and remembered the apostle. Tertullian at the beginning of the third century \* professeth his belief of the kingdom promised to the saints upon earth, of their resurrection for a thousand years, of their living in the new Jerusalem, and therein enjoying all spiritual delights, and of the destruction of the world and the general judgment after the thousand years: and his books of *Paradise and of the hope of the faithful*, if they had not been lost or suppressed, might have afforded ampler proofs of all these particulars. Lactantius at the beginning of the fourth century † is very copious upon this subject in the seventh book of his *Divine Institutions*. He saith, "Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is six thousand years." And again, "because having finished the works he rested on the seventh day, and blessed it; it is necessary that at the end of the six thousandth year all wickedness should be abolished out of the earth, and justice should reign for a thousand years." He saith, "When the Son of God shall have destroyed injustice, and shall have restored the just to life, he shall be conversant among men a thousand

\* Tertull. advers. Marcion. Lib. 3. Cap. 24. Edit. Rigaltii. Paris 1675.

† Cap. 14. 24. et 26.

years, and shall rule them with most just government. At the same time the prince of devils shall be bound with chains, and shall be in custody the thousand years of the heavenly kingdom, while justice shall reign in the world, lest he should attempt any evil against the people of God." He saith "when the thousand years of the kingdom, that is seven thousand years, shall draw towards a conclusion, Satan shall be loosed again: and when the thousand years shall be completed, then shall be that second and public resurrection of all, wherein the unjust shall be raised to everlasting torments." And having enlarged upon these topics he concludes, "This is the doctrine of the holy prophets which we Christians follow; this is our wisdom." In short the doctrine of the millennium was generally believed in the three first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.

Afterwards this doctrine grew into disrepute for various reasons. Some both Jewish and Christian writers have debased it with a mixture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse) the doctrine itself to contempt and ridicule. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; many like Jerome \*, have charged the millennarians with absurd and impious opinions which they never held; and rather than they would admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the Revelation. It hath been abused even to worse purposes; it hath been made an engine of faction; and turbulent fanatics, under the pretence of saints,

\* See Mede's Works, B. 5. chap. 5. D. Hieronymi Pronuntiata de dogmate millennariorum. p. 897.



aints, have aspired to dominion, and disturbed the peace of civil society. Besides wherever the influence and authority of the church of Rome have extended, she hath endeavoured by all means to discredit this doctrine; and indeed not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of Antichrist. No wonder therefore that this doctrine lay depressed for many ages, but it sprung up again at the Reformation, and will flourish together with the study of the Revelation. All the danger is, on one side, of pruning and lopping it too short, and on the other, of suffering it to grow too wild and luxuriant. Great caution, soberness, and judgment are required, to keep the middle course. We should neither with some interpret it into an allegory, nor depart from the literal sense of scripture without absolute necessity for so doing. Neither should we with others indulge an extravagant fancy, nor explain too curiously the manner and circumstances of this future state. It is safest and best faithfully to adhere to the words of scripture, or to fair deductions from scripture; and to rest contented with the general account, till time shall accomplish and enliven all the particulars.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

At the expiration of the thousand years (ver. 7---10.) the restraint shall be taken off from wickedness, for *a little season* as it was said before, (ver. 3.) *Satan shall be loosed out of his prison*, and make one effort more to re-establish his kingdom. As he deceived our first parents in the paradisiacal state, so he shall have the artifice *to deceive the nations* in this millennial kingdom, to show that no state or condition upon earth is exempted and secured from sinning. The nations, whom he shall deceive, are described as living in the remotest parts of the world, *in the four quarters of the earth, in the four angles or corners of the earth*; and they are distinguished by the name of *Gog and Magog*, and are said to be as numerous *as the sand of the sea*. *Gog and Magog* seem to have been formerly the general name of the northern nations of Europe and Asia, and as *the Scythians* have been since, and the *Tartars* are at present. In Ezekiel there is a famous prophecy concerning *Gog and Magog*, and this prophecy alludes to that in many particulars. Both that of Ezekiel and this of St. John remain yet to be fulfilled; and therefore we cannot be absolutely certain that they may not both relate to the same event, but it appears more probable that they relate to different events. The one is expected to take effect before, but the other will not take effect till after the millennium. *Gog and Magog* in Ezekiel are said expressly (xxxviii. 6, 15, xxxix. 2.) to come from *the north-quarters* and *the north-parts*, but in St. John they come from *the four quarters* or *corners of the earth*. *Gog and Magog* in Ezekiel bend their forces against the Jews resettled in their own land, but in St. John they march up against *the saints* and church of God in general. *Gog and Magog* in Ezekiel are with very good reason supposed to be the Turks, but the Turks are the authors of *the second woe*, and the second woe (xi. 14.) *is past* before *the third woe*, and *the third woe* long precedes the times here treated of. Ezekiel's prophecy apparently concides with the latter part of the eleventh chapter of Daniel, and

and presignifies the destruction of the Othman empire, which includes *Gomer* and many European, as well as *Ethiopia*, *Libya*, and other nations. If *Gog and Magog* in St. John are the same with those in Ezekiel, then we must suppose the Othman empire to subsist throughout the millennium, which can hardly be believed, as it can hardly be reconciled with other prophecies. It may therefore be concluded that *Gog and Magog* as well as *Sodom*, and *Egypt*, and *Babylon*, are mystic names in this book; and the last enemies of the Christian church are so denominated, because *Gog and Magog* appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say with any the least degree of certainty. Mr. Mede's \* conjecture is rational, that they shall be the nations of America, the nations of America being in all probability colonies or descendents from the Scythians, that is from *Gog and Magog*. Whoever they shall be, they shall come up from *the four corners of the earth on the breadth of the earth*, and shall compass the camp of the saints about, and the beloved city, the new Jerusalem with the saints incamping around it, as the Israelites incamped around the tabernacle in the wilderness. But they shall not succeed and prosper in their attempts; they shall not be able to hurt the church and city of God, but shall be destroyed, in an extraordinary manner, by *fire from heaven*: and the devil himself, the promoter and leader of this new apostasy and rebellion against God and his Christ, shall not only be confined as before, but shall be *cast into the lake of fire and brimstone*, where he shall be punished together with *the beast and the false prophet* who were cast in before him, and shall be tormented day and night for ever and ever.

\* De Gogo & Magogo in Apocalypsi conjectura, in Mede's Work's, B. 3 p. 574. Fulleri Miscel. Sacra. Lib. 2. cap. 4. in fine.



11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire: This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

After this last conflict and the final defeat of Satan, there follows (ver. 11--15.) the general resurrection and judgment, represented in a vision of *a great white throne*, great to shew the largeness and extent, *white* to shew the justice and equity of the judgment, and *one sitting on it*, who can be none other than the Son of God, for (John v. 22.) *the Father hath committed all judgment unto the Son; from whose face the earth and the heaven fled away, and there was found no place for them*, so that this is properly *the end of the world*. *The dead*, both *small and great*, of all ranks and degrees, as well those who perished at sea and were buried in the waters, as those who died at land and were buried in graves, are all raised, and stand before the judgment-seat of God, where *they are judged every man according to their works*, as exactly as if all their actions had been recorded in books. They who are found not worthy to be inrolled in the registers of heaven, are *cast into the lake of fire*; whither also were cast *death and hell* or *the grave*, who are here personified, as they are likewise in other places of holy scripture. It may seem strange that

that *death* should be *cast into the lake of fire which is the second death*; but the meaning is that *temporal death*, which hitherto had exercised dominion over the race of men, shall be totally abolished, and with respect to the wicked be converted into *eternal death*. Then, as St. Paul saith, (1 Cor. xv. 54, 26.) *shall be brought to pass the saying that is written, Death is swallowed up in victory: for the last enemy that shall be destroyed is death.*

## C H A P. XXI.

1. **A**ND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: For these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely.

7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their  
part

part in the lake which burneth with fire and brimstone : which is the second death.

*A new heaven and a new earth* (ver. 1.) succeed in the room of *the first heaven and the first earth*, which *passed away* (xx. ii.) at the general judgment. In the new earth there is this remarkable property, that *there is no more sea*, which whether it shall be effected by the means which the \* theorists of the earth have prescribed or by any other, time must discover : but it is evident from hence, that this new heaven and earth are not designed to take place till after the general judgment, for at the general judgment (xx. 13.) *the sea gave up the dead which were in it*. Many understand the expression figuratively, that there shall be *no troubles or commotions* in this new world. In this new world too *the new Jerusalem* appears (ver. 2.) in full glory and splendor. It is described as *coming down from God out of heaven* ; it is a city, whose builder and maker is God ; and is *adorned as the bride of the Lamb*, the true church of Christ : and the new Jerusalem, the true church of Christ, subsists as well during the millennial kingdom as after it. At the commencement of the millennium it was said (xix. 7.) *The marriage of the Lamb is come, and his wife hath made herself ready*. At the conclusion of the millennium Gog and Magog went up (xx. 9.) against *the beloved city* : And here it is represented as the metropolis of the new heaven and the new earth. The new Jerusalem shall be the habitation of the saints of the first resurrection, and it shall also be the habitation of the saints of the general resurrection. The church of Christ shall endure through all times and changes in this world, and likewise in the world to come ; it shall be glorious upon earth during the millennium, and shall be more glorious still in the new earth after the millennium to all eternity. Earth shall then become as heaven, or rather it shall be a heaven upon earth, (ver. 3.) God dwelling

\* Burnet's Theory. B. 4. Chap. 2. Whiston's Theory. B. 4. Chap. 5.



dwelling visibly among men: and (ver. 4.) *there shall be no more death* which cannot come to pass, till death shall be totally abolished (xx. 14.) by being *cast into the lake of fire*, and till *the former things*, the first heaven and the first earth, *are passed away*. He *who sat upon the throne* as Judge of the world (xx. 11.) declares (ver. 5.) *Behold, I make all things new*: He is the author of this second as well as of the first creation, and he commands these things to be *written* for the edification and consolation of his church with a firm assurance of their truth and certainty. He pronounces this period (ver. 6, 7, 8.) to be *the consummation* of all things, when the promises of God, and the desires of his faithful servants shall all be fully accomplished; the righteous *shall inherit all things*, but the profligate and immoral *shall have their portion in the lake of fire and brimstone*; which is a farther demonstration, that these things cannot take effect till after the general judgment.

Many, I know, both ancients and moderns, make the millennium synchronize with the new heaven and the new earth; and some latitude of interpretation may be well allowed in these mysterious points of futurity: but this order of things and this interpretation of the words, appear to me most natural, and most agreeable to the context. Gog and Magog, the nations in the four corners of the earth are deceived by Satan after the expiration of the millennium; but Gog and Magog are not inhabitants of the new heaven and the new earth. It is not our business to frame theories and invent hypotheses, but faithfully to follow the word of God as our surest guide, without regarding much the authority of men.

9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city,  
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the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal.

12. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17. And he measured the wall thereof, an hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth an amethyst.

21. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.

23. And

23. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof.

24. And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

A more particular description is afterwards given of the new Jerusalem. *One of the seven angels who had the seven vials*, (ver. 9.) and most probably the same angel, who before had showed to St. John (xvii. 1, &c.) the mystic Babylon and her destruction, now sheweth by way of contrast the new Jerusalem and her glory. For this purpose (ver. 10.) *he carrieth him away in the spirit to a great and high mountain*; in the same manner as Ezekiel (xl. 2.) *was brought in the visions of God, and set upon a very high mountain*, to see the frame of the city and temple: and this description of the new Jerusalem is an assemblage of the sublimest richest imagery of Ezekiel and other ancient prophets. *The glory of God*, or the divine Sechinah, (ver. 11.) illuminates the city. It hath (ver. 12, 13, 14.) *a wall great and high*, to show its strength and security; *and twelve gates with angels for guards, three on the east, three on the north, three on the south, and three on the west*, to show that people of all climates and nations may have access to it. *On the twelve gates are written the names of the twelve tribes of the children of Israel*, as *on the twelve foundations are inscribed the names of the twelve apostles of the Lamb*, to signify that the Jewish and the Christian church are now united, and (Eph. ii. 20.) *built upon the foundation of the apostles and prophets*,



*prophets, Jesus Christ being the chief corner stone.* The angel hath (ver. 15, 16, 17.) a measuring reed, as the angel had likewise in Ezekiel; (xl. 3.) and the measures of the city and of the walls are formed by the multiplication of *twelve*, the number of the apostles. *The city lieth four square, the length as large as the breadth*, according to the pattern of Jerusalem in Ezekiel; (xlviii. 16.) and *the length and breadth and height* of the walls and buildings are every where of the same beauty, strength, and proportion. It is *built and garnished with gold and all manner of precious stones*, (ver. 18.---21.) as the richest emblems of eastern wealth and magnificence; the stones resembling those on Aaron's breast-plate, to denote that the *Urim and Thummim*, the *light* and *perfection* of God's oracle are there. It hath one remarkable peculiarity (ver. 22.) that there is *no temple therein*; for the whole is the temple of God and of the Lamb. *The glory of God and the Lamb* (ver. 23.) *shine in it* with a lustre superior to the sun and moon. All they *who are saved* (ver. 24---27.) *walk continually in the light of it*; for *the gates are never shut*, and *no night is there*. It is the center of *glory and honor*; all the wicked are excluded, and only good Christians are admitted, *they who are written in the Lamb's book of life*.

## C H A P. XXII.

1. **A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2. In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3. And there shall be no more curse: but the throne of God, and of the Lamb shall be in it; and his servants shall serve him.

4. And

4. And they shall see his face; and his name *shall be* in their foreheads.

5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The five first verses of this chapter are a continuation of the description of the new Jerusalem. It is farther described with *the river of life* and *the tree of life*, as if paradise was restored and improved. *A river flowing through the midst of the streets*, and *trees growing on either side of the river* are wonderfully pleasing and agreeable objects, especially in the hot eastern countries. Of the fruits there is such plenty and abundance, that all may freely partake of them at all seasons; and the very *leaves are for the healing of the nations*; by all which is signified the blessedness of immortality without any infirmities. Then too *there shall be no more curse*, as there is in this present world ever since the fall of man: but the blessed inhabitants shall enjoy the so much talked of *beatific vision*, shall live in the light of God's countenance, and *serve him*, and *reign for ever and ever*.

6. And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

In the conclusion the angel (ver. 6, 7.) ratifies and confirms all these particulars by a repetition of the same solemn assurance which he had given before, (xix. 9. xx. 5.) that *these sayings are faithful and true*: and he was commissioned by the same God, who had inspired the ancient prophets, *to show the things which must shortly be done*, which would very soon begin in  
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part to be fulfilled, and in process of time would all be completed. *Behold, I come quickly*, saith he; for we may observe that the angel speaketh sometimes in his own person, and some times in the person and character of Christ, whose embassador and representative he was. Christ is said to *come* upon any notable and illustrious manifestation of his providence; and all these are so many steps to prepare the way for his last coming to judgment. A blessing too is pronounced, as in the beginning, (i. 3.) upon those who *keep the sayings of the prophecy of this book*: and as good Vitringa \* devoutly wisheth, May the Lord bestow this grace and favour on us, who have employed some time and pains in the study and explication of this *book*, that some part of this *blessing* also may descend to us!

8. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecies of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For

\* Vitring. p. 909.



15. For without *are* dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

St. John (ver. 8, 9.) testifieth himself to be the person who *saw and heard those things*: and in his extasy falling into the same mistake that he had committed before, (xix. 10.) he is gently corrected in the same manner by the angel: who ordereth him (ver. 10) *not to seal up this prophecy*, as Daniel's was, (xii. 4. 9.) *for the time is at hand*, some of the particulars would very soon be accomplished, as indeed all would in their due season and order: which he farther inforceth (ver. 11. 15.) with promises and threatnings, of rewards to the righteous, and of vengeance on the wicked. It was not thought sufficient to represent the angel speaking in the person of Christ, but Christ

himself also is introduced (ver. 16.) speaking in his own person, and confirming the divine authority of this book, and attesting it to be properly his revelation. *The spirit and the bride* (ver. 17.) that is, *the spiritual bride*, the true church of Christ, therefore receives it, and ardently wisheth and prayeth for its completion. The book being of this importance and authority, a solemn adjuration is added by Christ himself, that no man presume to add any thing to it, or take away any thing from it, (ver. 18, 19.) *For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book:* Which ought to be seriously considered by all visionaries and enthusiasts on the one hand, who boast their own inventions as divine revelations; and by all sceptics and infidels on the other, who depreciate the value and authority of these predictions. *He who testifieth these things, saith, Surely I come quickly;* (ver. 20.) he not only attesteth them to be true, but will also come speedily to accomplish them: to which St. John answers, and in him the whole church, *Amen; Even so, Come, Lord Jesus.* He closeth all with the usual apostolical benediction (ver. 21.) wishing *the grace of our Lord Jesus Christ* to the churches of Asia in particular, and to all Christians in general. The conclusion is truly excellent, as well as all other parts of this book: and nothing could be contrived to leave these things with a stronger impression upon the mind of the readers. In the whole, from first to last, appears the majesty of the divine revealer, *the Alpha and Omega, the beginning and end, the author and finisher* of every good work, and of this more especially.

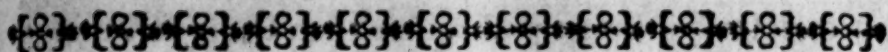
This, (as Sir Isaac Newton \* hath hinted, and as Dr. Warburton hath fully proved in some discourses, which it is hoped will be printed one time or other for the benefit of the public) is that *sure word of prophecy, whereunto* Christians, as St. Peter saith, *do well to take heed* and attend. St. Peter (2 Pet. i. 16, &c.) is asserting and establishing the truth of Christ's second coming in power and great glory. *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.* One illustrious proof of his coming in power and glory was his appearing in glory and majesty at his transfiguration. (ver. 17, 18.) *For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.* His appearing once in power and great glory is a good argument, that he may appear again in like manner: and that he not only may, but will, we have the farther assurance of prophecy. (ver. 19.) *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.* St. Peter might mean the prophecies in general which treat of the second coming of Christ, but it appears that the Revelation was principally in his thoughts and intentions. Christ's second coming in power and glory is one principal topic of the Revelation. With this it begins, (i. 7.) *Behold, he cometh with clouds: and every eye shall see him.* With this it also concludes, (xxii. 20.) *He who testifieth these things, saith, Surely I come quickly.* Nothing can better answer the character of the Revelation, especially in St. Peter's time when as yet scarce any part of it was fulfilled, than *a light shining in a*

\* See Sir Isaac Newton's Observ. upon the Apoc. chap. i. p. 240.



*dark place, until the day dawn, and the day-star arise in your hearts.* It openeth more and more like the dawning of the day; and the more it is fulfilled, the better it is understood. Afterwards St. Peter proceeds, in the second chapter, to describe, out of this *sure word of prophecy*, the false prophets and false teachers, who should infest the church; and in the third chapter, the certainty of Christ's coming to judgment, the conflagration of the present heavens and earth, and the structure of the new heavens and earth; and all agreeably to the Revelation. Attention therefore to this book is recommended to us, upon the authority of St. Peter as well as of the writer St. John: and a double blessing, as we have seen in the book itself, is pronounced upon those who shall study and observe it; first in the beginning, (i. 3.) *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein;* and here again in the end, (xxii. 7.) *Blessed is he that keepeth the sayings of the prophecy of this book.* Emboldened by which blessings I would humbly pray with Nehemiah (Nehem. xiii. 22.) *Remember me, O my God, concerning this also, and spare me according to the greatness thy mercy.*

RECA



## RECAPITULATION of the PROHECIES relating to POPERY.

**U**PON the whole it appears that the prophecies relating to Popery are the greatest, the most essential, and the most striking part of the Revelation. Whatever difficulty and perplexity there may be in other passages, yet here the application is obvious and easy. Popery being the great corruption of Christianity, there are indeed more prophecies relating to that than to almost any other distant event. It is a great object of Daniel's, and the principal object of St. Paul's, as well as of St. John's prophecies; and these, considered and compared together, will mutually receive and reflect light from and upon each other. It will appear to be clearly foretold, that such a power as that of the pope should be exercised in the Christian church, and should authorize and establish such doctrines and practices, as are publicly taught and approved in the church of Rome. It is not only foretold that such a power should be exercised, but the place and the persons likewise are pointed out, where and by whom it should be exercised. Besides the place and the persons, the time also is signified when it should prevail, and how long it should prevail; and at last upon the expiration of this term it shall be destroyed for evermore. It is thought proper to represent the prophecies relating to popery in one view, that like the rays of the sun collected in a glass, they may appear with the greater lustre, and have the stronger effect.

I. I say, the Spirit of prophecy hath signified beforehand, that there should be such a power as that of the pope and church of Rome usurped in the Christian world: and these predictions are so plain and ex-

press, that, was not the contrary evident and undeniable, they might seem to be penned after the event, and to describe things past rather than to foretel things to come. For instance. Hath there now for many ages subsisted, and doth there still subsist a tyrannical, and idolatrous, and blasphemous power, in pretence Christian, but in reality Antichristian? It is the very same power that is portrayed in *the little horn* and *the blasphemous king* by Daniel, in *the man of sin the son of perdition* by St. Paul, and in *the ten-horned beast* and *the two-horned beast* or *the false prophet* by St. John.-- Hath the church apostatized or departed greatly from the purity of Christian faith and worship? It is the very same thing that St. Paul hath foretold, (2. Thes. ii. 3.) *The day of the Lord shall not come, except there come a falling away* or the apostasy first: and he saith moreover in another place, (1. Tim. iv. 1.) that the spirit of prophecy (meaning in Daniel) had in express words testified the same thing before, *Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, or rather apostatize from the faith:* and St. John foresaw the church so far degenerated as to become (Rev. xvii. 5.) *the mother of harlots, or whoredoms, and abominations of the earth.*----Doth this apostasy consist chiefly in the worshipping of *demons*, angels and departed saints, and in honoring them with costly shrines and rich offerings, instead of the worship of *the one true God thro' the one true mediator between God and men, the man Christ Jesus*? Nothing can better agree with the prophecy of St. Paul, (1. Tim. iv. 1.) *Some shall apostatize from the faith, giving heed to seducing spirits and doctrines concerning demons;* and with the prophecy of Daniel, that the blasphemous king (xi. 38) *in his estate shall honor Mahuzzim, Gods protectors or saints protectors, and a God whom his fathers knew not, shall be honor with gold, and silver, and with precious stones, and pleasant things.*--Is the same church, that is guilty of this idolatry, notorious also for injoining celibacy to her clergy, and engaging her nuns



nuns to enter into vows of leading a single life? doth she make a vain distinction of meats, and command and institute certain times and days of fasting, wherein to taste flesh is judged a mortal sin? Nothing can more fully accomplish the prediction of Daniel, (xi. 37.) that the blasphemous king, who shall worship Mahuzzim, shall also *not regard the desire of wives*; and the prediction of St. Paul, (1 Tim. iv. 3.) that those who shall apostatize from the faith by worshipping of demons, shall no less distinguish themselves by *forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth*.---Doth the pope make himself equal and even superior to God, in affecting divine titles, attributes, and honors; in assuming a power of dispensing with the immutable laws of nature and the gospel; in substituting for the commandments of God the traditions of men; in treading upon the altar of God at his inauguration, and making the table of the Lord his footstool, and in that posture receiving the adoration of his cardinals? It is foretold by Daniel, (vii. 25.) that the little horn *shall speak great words against the most High, and think to change times and laws*; and (xi. 36.) *the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and speak marvelous things against the God of gods*: and in like manner by St. Paul, (2 Thes. ii. 3, 4.) *The man of sin shall be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God*.---Have the bishops of Rome extended their authority and jurisdiction over several countries and nations? have they usurped a supremacy over all other bishops? have they partly by menaces, and partly by flatteries, obtained an entire ascendancy over Christian princes; so as to have them zealous members of their communion, blindly devoted to their interest, and

ready upon all occasions to fight their battles? It is nothing more than what was foretold by the prophets; by Daniel when he said (vii. 20.) that the little horn *had a mouth speaking very great things, and a look more stout than his fellows*; and by St. John when he said (xiii. 7.) that *power was given unto the beast over all kindreds, and tongues, and nations*; and (xvii. 2.) *the kings of the earth have committed fornication, or idolatry with the whore of Babylon*; and (xvii. 13.) *have one mind, and shall give their power and strength unto the beast*.---Hath the church of Rome enlarged the powers of her clergy both regular and secular, given them an almost absolute authority over the purses and consciences of men, enriched them with sumptuous buildings and noble endowments, and appropriated the choicest of the lands for church lands? This was plainly intimated by Daniel speaking of the blasphemous king, as the passage should be translated; (xi. 39.) *Thus shall he do; to the defenders of Mabuzzim, together with the strange God whom he shall acknowledge, he shall multiply honor, and he shall cause them to rule over many, and shall divide the land for gain*.---Is the church of Rome distinguished above all churches by purple and scarlet color, by the richness and splendor of her vestments, by the pomp and parade of her ceremonies, enticing and inveigling men with all artifices of ornament and ostentation to join in her communion? This was particularly specified by St. John speaking of the mystic whore of Babylon or the corrupted church, (xvii. 4.) *And the woman was arrayed in purple and scarlet color, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication*.---Have the bishops and clergy of Rome in all ages been remarkable for their policy? have they not scrupled to promote their religion by all manner of lies and pious frauds? have they allowed of equivocation and mental reservation in oaths and promises, and with the appearance

pearance of *lamb*s, in meekness and sanctity, acted like *ravening wolves*, with fury and violence? Daniel hath given the same character of the little horn, (vii. 8.) "Behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things;" and St. Paul of the apostates in the latter times, (1 Tim. iv. 2.) "Speaking lies in hypocrisy, having their conscience seared with a hot iron;" and St. John of the two horned *beast*, (xiii. 11.) "And I beheld another *beast* coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."-----Doth the church of Rome boast of visions and revelations, and make a show of miracles in attestation of her doctri<sup>n</sup>s? do her legends contain as many spurious and pretended wonders, as the scriptures do genuine and real? From St. Paul we learn, (2 Thes. ii. 9, 10.) that "the coming of *the man of sin* is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness;" and from St. John, (xiii. 13, 14.) that the false prophet "doeth great wonders in the sight of men, and deceiveth them who dwell on the earth by the means of those miracles which he hath power to do."----Doth the church of Rome require an implicit obedience, condemn all who will not readily conform as heretics, and excommunicate and exclude them from the civil intercourses of life? So the false prophet in St. John (xiii. 16, 17.) "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark of the *beast*."---Have the Roman pontiffs occasioned the shedding of as much or more Christian blood than the Roman emperors themselves? have they all along maintained their spiritual sovereignty by secret plots and inquisitions, by open dragoonings and massacres, and imprisoned, and tortured, and murdered the true worshippers of God, and the faithful servants of Jesus Christ? This particular, as well



as all the rest, exactly answers the predictions of the prophets. For it is affirmed of the little horn in Daniel (vii. 21, 25.) that he “shall make war with the saints, and shall prevail against them; shall speak great words against the most High, and shall wear out the saints of the most High:” and the woman in the Revelation, “Babylon the great, the mother of harlots, (xvii. 6.) is represented as drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and (xviii. 24.) in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

Besides these plain and direct prophecies of the corruptions and innovations of the church of Rome, there are several secret glances at them, several oblique intendments and intimations of them.----“Known unto God are all his works from the beginning of the world:” (Acts xv. 18.) and when the holy Spirit dictated to the ancient prophets the prophecies concerning Babylon, Tyre, Egypt, and other tyrannical and corrupt governments, he dictated them in such a manner as plainly evinces that he had a farther view to this last and most tyrannical and corrupt government of all. Babylon, Tyre, Egypt, and the rest, are made the types and emblems of Rome; and many of the particullars predicted concerning the former, are more truly and properly applicable to the latter; and several of them have been applied accordingly by St. John. Jeremiah said concerning ancient Babylon, (li. 7, 45.) “Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad: My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord:” But how much more applicable are these expressions, as St. John hath applied them, to mystic Babylon or Rome? (xvii. 4. xviii. 3, 4.) She hath “a golden cup in her hand, full of abominations: All nations have drunk of the poisonous wine of her forni-

fornication: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The prophets themselves might not understand this mystical, and saw perhaps no farther than the literal meaning; but they *spake as they were moved by the Holy Ghost*, (2 Pet. i. 21.) who comprehends all events, the most remote as well as the most immediate.---But the intimations of popery, which I particularly meant, are more frequent and more obvious in the New Testament. Why was our blessed Saviour so very cautious in giving honor to the Virgin Mary, that he seemed to regard her less than the least of his disciples? (Matt. xii. 48.) "Who is my mother?" (John ii. 4.) "Woman, what have I to do with thee?" (Luke xi. 27, 28.) "Blessed is the womb that bare thee; Yea, rather blessed are they who hear the word of God, and keep it." Why did he rebuke St. Peter more severely than any other of the apostles, (Matt. xvi. 23.) "Get thee behind me, Satan, thou art an offence unto me, for thou favour'st not the things that be of God, but those that be of men;" and especially just after giving him that high encomium (ver. 18.) "Thou art Peter, and upon this rock I will build my church?" May we not reasonably presume that he spake and acted thus, as foreseeing that divine worship which would idolatrously be paid to the one, that supremacy which would be tyrannically arrogated to the other, and which that very encomium would impertinently be brought to countenance?---How came it to pass that our Saviour in instituting his holy supper (Matt. xxvi. 26, 27.) said of the bread, only *Take, eat*, but of the cup more particularly, *Drink ye all of it*? May we not probably suppose that it was designed to prevent or obviate their sacrilege, who would have *all* indeed eat of the bread, but *priests only* drink of the cup?---Why were the vices of the Scribes and Pharisees left so particularly upon record, if not chiefly for the correction and reproof of their natural

ral issue and descendents, the clergy of the church of Rome? Read the whole 23d Chapter of St. Matthew, and you will find that there is not a single woe denounced against the former, but as properly belongs, and is as strictly applicable to the latter. “ Binding heavy burdens, and grievous to be borne, and laying them on mens shoulders; doing all their works for to be seen of men, shutting up the kingdom of heaven against men, neither going in themselves, neither suffering them who are entering to go in; devouring widows houses, and for a pretence making long prayers; compassing sea and land to make one proselyte, and when he is made, making him twofold more the child of hell than themselves; *making useles and frivolous distinctions of oaths; observing positive duties, and omitting the weightier matters of the law, judgment, mercy, and faith; making clean the outside, but within being full of extortion and excess; outwardly appearing righteous unto men, but within being full of hypocrisy and iniquity; building the tombs of the prophets, and garnishing the sepulchres of the righteous,*” honoring the dead saints, and at the same time persecuting the living; are as strong marks and characters of the one sect as they were of the other.—Do not forbidding implicit faith and obedience to men, (Matt. xxiii. 9.) “ Call no man your Father upon the earth, for one is your Father which is in heaven;” forbidding the worship of angels, (Col. ii. 18.) “ Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels;” forbidding all pretences to works of merit and supererogation (Luke xvii. 10.) “ When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do;” forbidding the clergy to lord it over God’s heritage, (1 Pet. iv. 3.) “ Neither as being lords over God’s heritage, but being ensamples to the flock;” forbidding the service of God in an unknown tongue, as St. Paul hath done at large  
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in the 14th Chapter of his first Epistle to the Corinthians : Do not all these, and such like prohibitions, I say, necessarily suppose and imply, that one time or other these particular errors and abuses would creep into the church ? and in what church they are publicly taught and practised, no man can be insensible. Such texts of scripture are as much *predictions* that these things *would be*, as they are *arguments* that they *should not be*. For laws divine and human are not leveled against chimerical and mere imaginary vices, such as never are, never will be brought into practice ; but are enacted by reason of those enormities, which men either have committed or are likely to commit, and which the lawgivers wisely foreseeing are therefore willing to prevent.----Why doth St. Paul admonish the Romans particularly to beware of apostasy ? (Rom. xi. 20, 22.) “ Be not high-minded, but fear ; ---otherwise thou also shalt be cut off.” Surely this is a strange way of addressing the Romans, if the church of Rome was designed to be the infallible judge of controversies, the center of unity, and director of all religion.----View the picture that both St. Peter and St. Jude have drawn of false teachers, and consider whom it most resembles in all its features. (2 Pet. ii. 1. &c.) “ But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them ; And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of ; And through covetousness shall they with feigned words make merchandize of you, &c. (Jude 4, &c.) Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ ; These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities ; These be they who separate themselves, sensual, having not the spirit ; &c.”----What St. Paul hath predicted concerning the corruption of the last days,

days, is too much the character of all sects of Christians, but the application more properly belongs to the members of the church of Rome. (2 Tim. iii. 1. &c.) "This know also, that in the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of Godliness, but denying the power thereof."-----Such are the direct prophecies, and such the general intimations of popery; and we have the better right to make this application of the general intimations, as the direct prophecies are so plain and particular.

II. It is not only foretold, that such a power as that of the pope and church of Rome should be exercised in the Christian world; but to prevent any mistake in the application of these prophecies, the place and the persons likewise are pointed out, where and by whom it should be exercised. The prophet Daniel (Chap. vii.) hath described *four beasts* or *four kingdoms*; and out of the fourth beast or kingdom, he saith, "shall arise ten horns or ten kings or kingdoms; and among them or after them shall come up another little horn; and he shall be divers from the rest; and he shall have eyes like the eyes of a man, and a mouth speaking great things, and a look more stout than his fellows; and he shall subdue and pluck up by the roots three of the first horns or kings; and shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Daniel's first kingdom is the Babylonian, the second is the Persian, the third is the Macedonian or Grecian, and the fourth can be none other than the Roman; and the Roman empire, upon its dissolution, was divided into *ten kings* or *kingdoms*. It is in the western or Latin empire that these

these ten kings or kingdoms are to be sought and found ; for this was properly the body of the fourth beast, the Greek or eastern empire belonged to the body of the third beast : and out of the western Roman empire, by the incursions of the northern nations, arose *ten kings or kingdoms* ; of whom having mentioned the names before, we need not repeat them here. Now who is *the little horn* that was to spring up among these or after these ; who as a politico-ecclesiastical power *differeth* from the other ten powers ; who *bath eyes like the eyes of a man*, that is \* *a seer*, as Sir Isaac Newton says, *episcopus*, or bishop in the literal sense of the word ; who *bath a mouth speaking great things*, bulls and anathemas, interdicts and excommunications ; *who bath a look more stout than his fellows*, assuming a supremacy not only over other bishops, but even a superiority over kings and emperors themselves ; who *bath pluckt up by the roots three of the first horns*, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, and is distinguished by *the triple crown* ; who *speaketh great words against the most High*, setting up himself above all laws divine as well as human ; who *weareth out the saints of the most High*, by wars and massacres, inquisitions and persecutions ; who *changeth times and laws*, instituting new religions, and teaching for doctrines the commandments of men ; are questions which I think cannot admit of much dispute ; there is only one person in the world who can fully answer all these characters.

The blasphemous king described in the 11th Chapter of Daniel, (ver. 36---39.) who “ shall do according to his will, and shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, who shall not regard the God of his fathers, nor the desire of wives, but in his estate shall honor Mahuzzim, and the defenders of Mahuzzim shall increase with glory, and

\* Sir Isaac Newton's Observ. on Daniel, Chap. 7. p. 75.



shall cause them to rule over many, and shall divide the land for gain ;” is indeed a more general character comprehending the tyrannical and corrupt power of the eastern church as well as of the western. But when we consider, how much and how far the Latin hath prevailed above the Greek church ; how the supremacy, which was first claimed by the patriarch of Constantinople, hath been fully established in the bishop of Rome ; how much more absolute the *will* of the Roman pontiff hath been than of the Byzantine emperor ; how the pope hath *exalted himself and magnified himself* as a god upon earth ; how much more the Latins have degenerated from the *religion* of their *fathers* than the Greeks ; how *the desire of single life* and *the worship of the dead*, which first began in the eastern parts, have been carried to the greatest height in the western empire ; how much the jurisdiction and authority, the lands and revenues of the Roman clergy have exceeded those of the Greeks ; how while the Greek church hath lain oppressed for several centuries, the Roman hath still *prospered*, and in all probability still may *prosper till God’s indignation against the Jews be accomplished* ; in short when we consider, how entirely this character agrees with that of *the little horn*, and how much better it agrees with the head of the Roman than with the head of the Greek church, the particular application of it to the bishop of Rome may well be justified, especially since St. Paul himself hath applied it in the same manner.

St. Paul hath drawn *the man of sin, the son of perdition*, (2 Thes. ii.) an exact copy and resemblance of *the little horn* and *the blasphemous king* in Daniel : and this *man of sin* must necessarily be a *Christian*, and not a *Heathen* or *infidel* power, because he is represented as *God sitting in the temple of God*. He is described too as the head of *the apostasy* or *the falling away* from the faith ; and this *apostasy* is afterwards (1 Tim. iv. 1.) defined by St. Paul to consist in *worshipping*

*shipping of demons*, angels and deceased saints: and no man surely can have any reason to doubt, who is the head and leader of this apostasy, the patron and authorizer of this worship. The apostle had communicated to the Thessalonians what it was that hindered his appearing. (ver. 5, 6.) "Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time." What this was the apostle hath no where expressly informed us; but if tradition may be depended upon in any case, it may certainly in this. For it is the constant and concurrent tradition of the fathers, that *what withholdeth is the Roman empire*: and therefore the primitive Christians in the public offices of the church prayed for its peace and welfare, as knowing that when the Roman empire should be broken into pieces, the empire of *the man of sin* would be raised on its ruins. They made no question, they were fully persuaded, that the successor to the Roman emperor in Rome would be *the man of sin*: and who hath succeeded to the Roman emperor in Rome, let the world judge and determine.

St. John too hath copied after Daniel, and (Chap. xiii.) exhibits the Roman empire under the same emblem of *a beast with ten horns*. It is evident that he designed the same as Daniel's fourth or last beast, because he represents him as a composition of the three former, with *the body of a leopard, the feet of a bear, and the mouth of a lion*. He describes him too with the qualities and properties of *the little horn*, speaking the same blasphemies, acting the same cruelties; and having plainly seen what power was intended by the one, we have the less reason to hesitate about the other. But to distinguish him yet more, the number of his name is designed to be *six hundred and sixty six*. It was an antient practice to denote names by numbers; and this number must be resolvable into some Greek or Hebrew name, to which all the characters here given may agree. It is an early tradition derived from

Irenæus, who lived not long after St. John's time, and was a disciple of a disciple of this apostle, that the number 666 includes the Greek name *Lateinos* or the Latin empire. Or if you prefer a Hebrew name, as St. John hath sometimes made use of Hebrew names, it is no less remarkable that this number comprehends also the Hebrew name *Romiith* or the Roman empire. For more clearness and sureness still, a woman is shown (Chap. xvii.) riding upon this same beast, and her name is *Babylon the great*; but Babylon was destroyed long before, and by Babylon, all agree, was meant Rome. The seven heads of the beast are likewise explained to be *seven mountains on which the woman sitteth*, which all the world know to be the situation of Rome. The woman herself is also declared to be *that great city, which reigneth over the kings of the earth*; and that can be none other than Rome. Indeed the papists themselves allow (for they cannot but allow) all this to be said of Rome, but then they argue and maintain it to be said of Heathen Rome. But that cannot be; because it agrees not with several circumstances of the prophecy, and particularly with the woman's sitting upon the beast with *ten horns, and upon his horns ten crowns*, which must needs typify the Roman empire after it was divided into ten kingdoms, but the Roman empire was not divided into ten kingdoms till some years after it became Christian. St. John with the eyes of prophecy saw this beast *rise up out of the sea*, and the angel in his exposition saith that he *shall ascend out of the bottomless pit*; but Heathen Rome had risen and flourished many years before this time. This beast cannot represent Heathen Rome because he is successor to Heathen Rome, to *the great red dragon in his power, and his seat, and great authority*. This beast was to continue and prosper *forty two prophetic months*, that is 1260 years; but Heathen Rome did not continue 400 years after this time. The woman is represented *as the mother of idolatry, with her golden cup intoxicating the inhabitants of the earth*; but Heathen Rome ruled



ruled more with a rod of iron, and was rather an importer of foreign gods and superstitions than an exporter to other nations. St. John *wondered with great admiration*, when he saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; but wherefore should he, who had seen and suffered the persecutions under Nero, wonder so much that Heathens should persecute Christians; but that Christians should delight in shedding the blood of Christians, was indeed of all wonders the greatest. The woman rideth upon the beast under *his seventh head* or last form of government; but *the sixth head*, which was the imperial form of government, is said to be subsisting in St. John's time, and *the sixth* was not destroyed, and *the seventh* or last form did not take place, till after Rome was become Christian. The ten kings *with one mind give their power and strength unto the beast*, and afterwards *hate the whore and make her desolate, and burn her with fire*; but never did any ten kings unanimously and voluntarily submit to Heathen Rome, and afterwards burn her with fire. Rome according to the prophecies is to be *utterly burnt with fire*, and to be made *a desolation for ever and ever*: but Rome hath never yet undergone this fate, and consequently Heathen Rome cannot be the subject of these prophecies. In short from these and all other characters and circumstances, some whereof can never agree with Heathen Rome, and all agree perfectly with Christian Rome, it may and must be concluded, that not Heathen but Christian, not imperial but papal Rome was intended in these visions.

III. Besides the place and the persons, the *time* also is signified of this tyrannical power, when it should prevail, and how long it should prevail. Daniel mentions these things as being at a very great distance, and indeed they were at a very great distance in his time. It is said (viii. 26. x. 14.) *the vision is yet for many days*; that it comprehends (viii. 19.) *what shall be in the last end of the indignation*; that it extends (xi. 35, 40. xii. 4, 9.) *even to the time of the end*;

that *when God (xii. 7.) shall have accomplished to scatter the power of the holy people, all these things shall be finished*: all which and other passages to the same purpose considered, it appears as unaccountable as strange, that ever any men should imagin, as some both ancients and modern have imagined, that Daniel's prophecies reached not beyond the times of Antiochus Epiphanes. Daniel hath described four great empires, not contemporary, but successive one to another. The fourth and last is represented as the greatest of all, both in extent and in duration. *It devoureth the whole earth and treadeth it down, and breaketh it in pieces.* After which it is divided into ten kingdoms, and *the little horn* groweth not up till after this division. So that this tyrannical power was to arise in the latter days of the Roman empire, after it should be divided into ten kingdoms. From St. Paul too we may collect, that the great power of the Roman empire hindered the appearing of *the man of sin*; but when that power should be diminished and *taken out of the way*, then should *the man of sin be revealed in his time*. St. John also refers these events to the same æra. Not only the general order and the whole series of his prophecies point to this time, but there are besides particular intimations of it. He describes *the beast* as successor to *the great red dragon*, in *his power, and his seat, and great authority*: but if *the great red dragon be*, as he is generally understood to be, the persecuting power of Heathen Rome, then the persecuting power of Heathen Rome must be removed, before *the beast* can take this place. The beast hath also *ten horns, and upon his horns ten crowns*; so that ten complete kingdoms must arise out of the Roman empire before the appearance of the beast. Of his *seven heads* it is said, *Five are fallen*, that is in St. John's time five forms of government were past, *one is and the other is not yet come*, and the sixth which was then present being the imperial, it necessarily follows that the seventh or last must be some form of government which must arise

arise after the imperial; and as St. John saw the one, we see the other.

It appears then that this Antichristian power was to arise in the latter times of the Roman empire, after an end should be put to the imperial power, and after the empire should be divided into ten kingdoms: and it is not only foretold *when* it should prevail, but moreover *how long* it should prevail. Here we cannot but observe, that the very same period of time is prefixed for its continuance both by Daniel and St. John. Wonderful is the consent and harmony between these inspired writers, as in other circumstances of the prophecy, so particularly in this. In Daniel (vii. 25.) "the little horn was to wear out the saints of the most High, and think to change times and laws;" and it is said expressly, that they "should be given into his hand, until a time, and times, and the dividing of time;" or as the same thing is expressed in another place, (xii. 7.) "for a time, times, and a half." In the Revelation it is said of *the beast*, (xiii. 5.) "to whom in like manner it was given to make war with the saints, and to overcome them, that power also was given unto him to continue forty and two months: And the holy city (xi. 2.) the Gentiles should tread under foot forty and two months: And the two witnesses (ver. 3.) should prophecy a thousand two hundred and threescore days clothed in sackcloth:" And the woman the true church of Christ, who fled into the wilderness from persecution (xii. 6, 14.) should be fed and nourished there *a thousand two hundred and threescore days*, or as it is otherwise expressed in the same chapter, *for a time, and times, and half a time*. Now all these numbers you will find upon computation to be the same, and each of them to signify 1260 years. For *a time is a year*, and *a time and times and the dividing of time or half a time are three years and a half*, and *three years and a half are 42 months*, and *42 months are 1260 days*, and *1260 days in the prophetic stile are 1260 years*. From all these dates and characters it may fairly be con-



cluded, that the time of the churches great affliction and of the reign of Antichrist will be a period of 1260 years.

To fix the time exactly when these 1260 years begin, and consequently when they will end, is a matter of some niceness and difficulty; and perhaps we must see their conclusion, before we can precisely ascertain their beginning. However it appears to be a very great mistake of some very learned men in dating the commencement of this period too early. This is the capital error of Mr. Mede's scheme; what hath led him, and others who have followed his example, into subsequent errors; and what the event hath plainly refuted. For if the reign of Antichrist had begun, as he reckons, about the year 456, its end would have fallen out about the year 1716. The truth is, these 1260 years are not to be reckoned from the *beginning* of these corruptions, from the *rise* of this tyranny, for *the mystery of iniquity began to work* even in the days of the apostles; but from their full growth and establishment in the world. Of *the little horn*, who was to wear out the saints of the most High, and to change times and laws, it is said that *they should be given into his hand*, which can imply no less than the most absolute power and authority over them, *until a time, and times, and the dividing of time*. In like manner *the holy city*, the true church of Christ, was to be trodden under foot, which is the lowest state of subjection; *the two witnesses* were not only to *prophecy*, but to *prophecy in sackcloth*, that is in mourning and affliction; *the woman*, the church, was to abide in *the wilderness*, that is in a forlorn and desolate condition; and *power was given to the beast*, not merely to continue as it is translated, but to *practise* and *prosper*, and to do according to his will; and all for this same period of 1260 years. These 1260 years therefore of the reign of Antichrist are not to be computed from his birth, or infancy, or youth; but from his coming to maturity, from his coming to the throne: and in my opinion their beginning cannot be

be fixed consistent with the truth of history either sooner or later than in the eighth century. Several rable events happened in that century. In the \* year 727 the pope and people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor. In the year 755 the pope obtained the exarchate of Ravenna for himself, and thenceforwards acted as an absolute temporal prince. In the year 774 the pope by the assistance of Charles the great became possessed of the kingdom of the Lombards. In the year 787 the worship of images was fully established, and the supremacy of the pope acknowledged by the second council of Nice. From one or other of these transactions it is probable, that the beginning of the reign of Antichrist is to be dated. What appears to be most probable is, that it is to be dated from the year 727, when (as † Sigonius says) *Rome and the Roman dukedom came from the Greeks to the Roman pontiff*. Hereby he became in some measure a *horn* or temporal prince, though his power was not fully established till some years afterwards: and before he was a *horn* at all, he could not answer the character of *the little horn*. If then the beginning of the 1260 years of the reign of Antichrist is to be dated from the year 727, their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and *there remaineth*, according to the words of the apostle, (Heb. iv. 9.) *a sabbatism or holy rest to the people of God*.

IV. What Daniel hath described under the character of *the little horn*, and *the blasphemous king*; what St. Paul hath described under the character of *the man of sin, the son of perdition*; what St. John hath

\* See Sigonius, Spanheim, Dupin, &c. &c.

† Ita Roma, Romanusque Ducatus a Græcis ad Romanum pontificem—pervenit. Sigon. Hist. de Regno Ital. Lib. 3. Ad. Ann. 727.

described under the character of *the beast*, and *the false prophet*; that same tyrannical, idolatrous, and blasphemous power, ecclesiastical writers usually denominate *Antichrist*: and having thus far traced his character and description, his rise, progress, and continuance, let us now proceed to consider his fall, when at the expiration of the prefixed period of 1260 years his kingdom shall be destroyed for evermore. The prophets are not more expressive of his elevation, than they are of his destruction. They not only predict his downfall in general terms, but also describe the manner and circumstances of it: and St. John's account being larger, and more circumstantial than particular, will be the best comment and explanation of the others. For my part I cannot pretend to prophesy, which is the common vanity of expositors of the Revelation; I can only represent events in the order wherein according to my apprehension the prophets have placed them. Sobriety and modesty are required in the interpretation of all prophecies, and especially in the explication of things yet future. Only thus much it may be proper to premise, that having seen so many of the prophecies fulfilled, you have the less reason to doubt of the completion of those which are to follow.

At this present time we are living under *the sixth trumpet*, and the second woe; (Rev. xi.) the Othman empire is still subsisting, the beast is still reigning, and there are protestant witnesses still prophesying in sackcloth: and this *sixth trumpet* and *second woe* must end, before *the seventh trumpet* can sound, or *the third woe* be poured out, which is to fall upon the kingdom of the beast. But before the end of *the second woe*, it should seem that the papists will make a great and successful effort against the protestant religion. When the witnesses *shall have near finished their testimony*, that is towards the conclusion of their 1260 years, *the beast shall make war against them and shall overcome them*. They shall lie oppressed and dead as it were, to the great joy and triumph of their enemies; but



but they shall *rise again after three years and a half*, and the protestant religion shall become more glorious than ever, with a considerable diminution of the papal authority. According to the method and order wherein St. John hath arranged these events, they must happen before the end of *the second woe*, or the fall of the Othman empire. Ezekiel (xxxviii. xxxix.) and Daniel (xi. 44, 45.) have given some intimations, that the Othman empire shall be overthrown in opposing the settlement of Israel in their own land in the latter days. In the conclusion of the book of Daniel there are also some imitations, that the religion of Mohammed shall prevail in the east for as long a period of time as the tyranny of the little horn in the west. Very remarkable too it is, that \* Mohammed first contrived his imposture in the year 606, the very same year wherein the tyrant Phocas made a grant of the supremacy to the pope; and this might incline one to think that the 1260 years of the reign of Antichrist are to be dated from this time. But tho' they might rise together, yet they were not fully established together. The authority of Mohammed might be fully established in the seventh century, but that of the pope was not so till the eighth century; and therefore as the one was established somewhat sooner, so it may also be subverted somewhat sooner, than the other. The pope indeed was established *supreme* in spirituals in the seventh century, but he became not a temporal *horn* or *beast* till the eighth century.

When the Othman empire is overthrown, and *the second woe is past*, then according to St. John (xi. 14.) *the third woe cometh quickly*, which comprehends all the severe and terrible judgments of God upon the kingdom of the beast. In like manner when Daniel hath predicted the fall of *the king of the north* or of the Othman empire, he subjoins immediately (xii. 1.) that *there shall be a time of trouble, such as never was since there was a nation, even to that same time; and*  
at

\* See Prideaux's Life of Mahomet.

at that time thy people shall be delivered, every one that shall be found written in the book; agreeably to which St. John also saith (xx. 15.) *that whosoever was not found written in the book of life, was cast into the lake of fire.* The 1260 years of the reign of the beast, I suppose, end with the 1260 years of the witnesses prophecying in sackcloth; and now they destined time is come for the judgments of God to overtake him; for as he might exist before the 1260 years began, so he may exist likewise after they are finished, in order to be made an eminent example of divine justice. For the greater confirmation and illustration of this subject, and to make the stronger impression upon the minds of the readers, these judgments are displayed under variety of figures and representations. First they are described in a more general manner (Rev. xiv.) as *the harvest and reaping of the earth*, and as *the vintage and wine press of the wrath of God.* Then they are represented in a more particular manner (Rev. xv. xvi.) as *the seven vials*, or *the seven last plagues*, for in them is filled up the wrath of God; which are so many signal judgments upon the kingdom of the beast, and so many steps and degrees of his ruin. Afterwards the fall of Rome is delineated (Rev. xvii. xviii.) as of another Babylon; and it is declared that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome. Some of the princes, who were once of her communion, shall hate her as much as they loved her, and burn her with fire. It is farther intimated that she shall be swallowed up by a subterraneous fire, shall sink like a great millstone in the sea, and her smoke shall rise up for ever and ever: and the soil and situation of Rome and the neighbouring countries greatly favor such a supposition. As St. John saith, (xi. 8.) she *spiritually is called Sodom*; and she shall resemble Sodom in her punishment as well as in her crimes. After the subversion of the capital city, (Rev. xix.) *the beast and the false prophet*, the powers civil and ecclesiastical, with

with those who still adhere to their party, shall make one effort more; but it shall prove as weak and vain, as it is impious; they *shall both be taken, and cast alive into a lake of fire burning with brimstone.* The destruction of Antichrist therefore, of himself as well as of his seat, shall be in a terrible manner *by fire.* Daniel asserts the same thing, (vii. 11.) “I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed and given to the burning flame.” So likewise says St. Paul, (2 Thes. i. 7, 8.) “The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:” and more particularly (ii. 8.) “The Lord shall consume the wicked one, the man of sin, with the spirit of his mouth, and shall destroy him with the brightness of his coming.”

About the time of the fall of the Othman empire and of the Christian Antichrist, the Jews shall turn to the Lord, and be restored to their own land. Innumerable are the prophecies concerning the conversion and restoration of this people. Hear only what Hosea saith, who prophesied before the captivity of the ten tribes of Israel, (iii. 4, 5.) “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image or altar, and without an ephod, and without teraphim or divine manifestations: Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” Hear also what Ezekiel saith, who prophesied during the captivity of the two tribes of Judah and Benjamin, (xxxviii. 21, 25.) “Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt,



dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shall be their prince for ever. (xxxix. 28, 29.) Then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen, but I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God." Ye cannot but remember what St. Paul saith upon the same occasion, (Rom. xi. 25.) "I would not, brethren, that ye be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." Now these and the like predictions, we suppose, will take effect, and this great revolution be accomplished, about the time of the fall of the Othman empire, and of the Christian Antichrist. Ezekiel's *Gog and Magog* (xxxviii. xxxix.) we believe to be the Turks or Othmans, and *they shall come up against the children of Israel in the latter days* to oppose their resettlement in their own land, *and they shall fall in some extraordinary manner upon the mountains of Israel, they and the people that is with them: so the house of Israel shall know that I am the Lord their God, from that day and forward.* Daniel too (xi. 45. xii. 1.) predicts the fall of the king of the north *upon the glorious holy mountain: And at that time shall Michael stand up, the great prince who standeth for the children of Israel.* The restoration of the Jews and the fall of Antichrist shall also happen about the same time. If *the sixth vial* (Rev. xvi. 12.) which is *poured out upon the great river Euphrates, whose waters are dried up to prepare a passage for the kings of the east*, is to be understood, as Mr. Mede and others think, of the return of the Jews; then the return of the Jews is one of the seven last plagues of Antichrist. But this notion is expressed more clearly in Daniel, as it more immediately concerned his people. (xi. 36.) *He shall prosper*

*prosper till the indignation, that is God's indignation against the Jews, be accomplished: and again afterwards (xii. 7.) When God shall have accomplished to scatter the power of the holy people, all these things shall be finished.* In consequence and conformity to this doctrine a tradition hath prevailed \* among the Jews, that the destruction of Rome and the redemption of Israel shall fall out about the same time.

When these great events shall come to pass, of which we collect from the prophecies this to be the proper order; the protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth and of the tyranny of the beast shall end together; the conversion and restoration of the Jews succeed; then follows the ruin of the Othman empire, and then the total destruction of Rome and of Antichrist. When these great events, I say, shall come to pass, then shall the kingdom of Christ commence, or the reign of the saints upon earth. So Daniel expressly informs us, that the kingdom of Christ and the saints will be raised upon the ruins of the kingdom of Antichrist; (vii. 26, 27.) "But the judgment shall sit, and they shall take away his dominion, to consume; and to destroy it unto the end: And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." So likewise St. John saith, that upon the final destruction of *the beast and the false prophet*, (Rev. xx.) "Satan is bound for a thousand years; And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in

\* See Placita Hebræorum Doctorum de Babylonis seu Romæ excidio in Mede's works. B. 5. Cap. 8. p. 902.

in their hands; and they lived and reigned with Christ a thousand years: But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." It is, I conceive, to these great events, the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious millennium, that the three different dates in Daniel of 1260 years, 1290 years, and 1335 years are to be referred: and as Daniel saith, (xii. 12.) "Blessed is he that waiteth and cometh to the 1335 years;" so St. John saith, (xx. 6.) "Blessed and holy is he that hath part in the first resurrection." Blessed and happy indeed will be this period; and it is very observable, that the martyrs and confessors of Jesus, in popish as well as in pagan times, will be raised to partake of this felicity. Then shall all those gracious promises in the old Testament be fulfilled of the amplitude and extent, of the peace and prosperity, of the glory and happiness of the church in the latter days. Then in the full sense of the words (Rev. xi. 15.) "shall the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." According to \* tradition these thousand years of the reign of Christ and the saints will be the seventh millenary of the world; for as God created the world in six days, and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great *sabbatism* or holy rest to the people of God; *one day* (2 Pet. iii. 8.) *being with the Lord as a thousand years, and a thousand years as one day.* According to † tradition too these thousand years of the reign of Christ and the saints are *the great day of judgment*; in the morning or beginning whereof shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist, and the first resurrection;

\* See Burnet's Theory. B. 3. Ch. 5. B. 4. Ch. 6.

† See Placita Hebræorum Doctorum de Magno die Judicii in Mede. p. 535. B. 5. Ch. 3. p. 892.



rection; and in the evening or conclusion whereof shall be the general resurrection of the dead, *small and great, and they shall be judged every man according to their works.*

Prudence as well as modesty requires, that we should forbear all curious inquiries into the nature and condition of this future kingdom; as how Satan should be bound for a thousand years, and afterwards loosed again; how the raised saints shall cohabit with the living, and judge and govern the world; how Christ shall manifest himself to them, and reign among them; how the new Jerusalem, the city and church of the living God, shall descend from heaven to earth; how Satan shall at last deceive the nations, and what nations they shall be. These are points which the holy spirit hath not thought fit to explain, and folly may easily ask more questions about them, than wisdom can answer. Wisdom in the mysterious things of God, and especially in the mysterious things of futurity, will still adhere to the words of scripture; and having seen the completion of so many particulars, will rest contented with believing that these also shall be, without knowing *how* they shall be. It is of the nature of most prophecies not to be fully understood, till they are fully accomplished, and especially prophecies relating to a state so different from the present as the millennium. Perfectly to comprehend these and all other prophecies may constitute a part of the happiness of that period, for then they will all be fulfilled, and *the mystery of God shall be finished.* This however is very evident, that wickedness would soon overrun the world, if not restrained by an overruling providence; for no sooner is Satan loosed again, than *the nations which are in the four quarters of the earth* come up against the holy city, *the number of whom is as the sand of the sea*: And therefore at the time appointed, after the general judgment, this world shall be destroyed, (2. Pet. iii. 10.) “the heavens shall pass away with a great noise, and the elements shall melt with

with fervent heat, the earth also, and the works that are therein shall be burnt up." Thus (Rev. xxi. 1.) "the first heaven and the first earth shall pass away, and a new heaven and a new earth shall succeed, (2. Pet. iii. 13.) wherein dwelleth righteousness; (Rev. xxi. 3. 4.) God himself shall be with men, and be their God; and there shall be no more death, neither sorrow nor pain, for the former things are passed away, (1. Cor. xv. 24. &c.) Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet; The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the son also be subject unto him that put all things under him, that God may be all in all."

Since then the corruptions of popery are so particularly foretold in scripture, and make so considerable a part of the ancient prophecies, we have the less reason to be surpris'd and offended at them. While the papists endeavour to corrupt and adulterate the doctrines of the prophets and apostles, they still accomplish their predictions; while they labour to destroy Christianity in one part, they unwittingly confirm and establish it in another. And since a time is certainly coming, wherein God will avenge himself on these idolaters, and require the blood of his servants at their hands, let us wait with *the faith and the patience of saints*, till it be accomplished. We have seen the prophecies remarkably fulfilled in their success, and we shall see them as remarkably fulfilled too in their destruction. The power of the pope is nothing near so great now as it was some ages ago: It received its death wound at the Reformation, of which it may languish for a time, but will never entirely recover, though its last struggles and efforts, like those of a dying monster, may be terrible and dangerous. In the end, the gospel will prevail over all

all enemies and opposers: (Matt. xxi. 44.) "Who-  
soever shall fall on this stone, shall be broken; but on  
whomsoever it shall fall, it will grind him to pow-  
der." We will conclude our discourse with the  
words of Ezra, so very applicable to us of the re-  
formed religion: (ix. 13, 14.) "After all that is  
come upon us for our evil deeds, and for our great  
trespass, seeing that thou our God hast punished us  
less than our iniquities deserve, and hast given us  
such deliverance as this, *a deliverance from the yoke  
and tyranny of the church of Rome*; should we again  
break thy commandments, and join in affinity with  
the people of these abominations, wouldest thou not  
be angry with us till thou hadst consumed us, so that  
there should be no remnant nor escaping?"





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## CONCLUSION.

FROM these instances, which have been produced, of prophecies and their completions, it is hoped, this conclusion may fairly be drawn in the words of St. Peter, (2 Pet. i. 20, 21.) that “no prophecy of the scripture is of any private interpretation, or the suggestion of any man’s own spirit or fancy; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.” Other instances might have been alledged to the same purpose: but those prophecies which received their full accomplishment in ancient times, and even those which were accomplished in the person and actions of our blessed Saviour, are not here considered; such only as relate to these later ages, and either in the whole or in part are now fulfilling in the world, are made the subjects of these dissertations. This is proving our religion in some measure by ocular demonstration, is not *walking by faith* only, but also *by sight*. For you can have no reason to doubt of the truth of prophecy, and consequently of the truth of revelation, when you see instances of things, which would in no ways depend upon human conjecture, foretold with the greatest clearness, and fulfilled hundreds of years afterwards with the greatest exactness. Nay you see prophecies, the latest whereof were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time, and cities, countries, and kingdoms in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold.

You see the descendents of Shem and Japheth *ruling and enlarged* in Asia and Europe, and perhaps in America, and *the curse of servitude* still attending the wretched

wretched descendents of Ham in Africa. You see the posterity of Ishmael *multiplied exceedingly*, and become *a great nation* in the Arabians; yet living like *wild men*, and shifting from place to place in the wilderness; *their hand against every man, and every man's hand against them*; and still dwelling an independent and free people, *in the presence of all their brethren*, and in the presence of all their enemies. You see the family of Esau totally extinct, and that of Jacob subsisting at this day; *the scepter departed from Judah*, and the people living no where in authority, every where in subjection; the Jews still dwelling alone among the nations, while the remembrance of Amalek is utterly put out from under heaven. You see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; *plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore*, and made a proverb and a by-word among all nations. You see Ephraim so broken as to be no more a people, while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. You see Nineveh so completely destroyed, that the place thereof is not, and cannot be known; Babylon made "a desolation for ever, a possession for the bittern, and pools of water; Tyre become like the top of a rock, a place for fishers to spread their nets upon; and Egypt a base kingdom, the basest of the kingdoms," and still tributary and subject to strangers. You see of the four great empires of the world the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power "with a triple crown divers from the first, with a mouth speaking very great things, and with a

look more stout than his fellows, speaking great words against the most High, wearing out the saints of the most High, and changing times and laws." You see a power *cast down the truth to the ground, and prosper and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honoring Mahuzzim, Gods-protectors, or saints-protectors, and causing the priests of Mahuzzim to rule over many, and to divide the land for gain.* You see the Turks *stretching forth their hand over the countries, and particularly over the land of Egypt, the Libyans at their steps, and the Arabians still escaping out of their hand.* You see the Jews *led away captive into all nations, and Jerusalem trodden down of the Gentiles, and likely to continue so until the times of the Gentiles be fulfilled,* as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. You see one *who opposeth and exalteth himself above all laws divine and human, sitting as God in the church of God, and shewing himself that he is God, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.* You see a great *apostasy* in the Christian church, which consists chiefly in the worship of *demons, angels or departed saints, and is promoted thro' the hypocrisy of liers, forbidding to marry, and commanding to abstain from meats.* You see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, *their candlestick removed out of its place, their churches turned into mosques, their worship into superstition.* In short you see the characters of *the beast and the false prophet, and the whore of Babylon* now exemplified in every particular, and in a city that is seated *upon seven mountains*; so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.



As there is a near affinity between this and what Dr. Clark \* hath said in the conclusion of his discourse of prophecies, it may be proper to confirm and illustrate the argument with so great an authority : and indeed these things are of such importance, and so deserving to be known, that they cannot be inculcated too frequently, nor shown in too many lights.

“ I shall conclude this head with pointing at some particular extraordinary prophecies, which deserve to be carefully considered and compared with the events, whether they could possibly have proceeded from chance or from enthusiasm. Some of them are of such a nature, as that they can only be judged of by persons learned in history ; and these I shall but just mention. Others are obvious to the consideration of the whole world ; and with those I shall finish what I think proper at this time to offer upon this subject.

“ Concerning Babylon it was particularly foretold, that it should be shut up and besieged by the Medes, Elamites, and Armenians ; that the river should be dried up ; that the city should be taken in the time of a feast, while her mighty men were drunken ; which accordingly came to pass, when Belshazzar and all his thousand princes, who were drunk with him at the feast, were slain by Cyrus’s soldiers. Also it was particularly foretold, that God would make the country of Babylon a possession for the bittern and pools of water ; Which was accordingly fulfilled by the overflowing and drowning of it, on the breaking down of the great dam in order to take the city. Could the correspondence of these events with the predictions, be the result of chance ? But suppose these predictions were forged after the event, can the following ones also have been written after the event ? or with any reason be ascribed to chance ? “ The wild

\* Clark’s Work’s Vol. 2. The evidences of natural and revealed religion. p. 720, &c.

beasts of the desert shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation: As God overthrew Sodom and Gomorrah, &c. They shall not take of thee a stone for a corner,---but thou shalt be desolate for ever, saith the Lord:---Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing without an inhabitant:---It shall sink, and shall not rise from the evil that I will bring upon her. Babylon the glory of Kingdoms,---shall be as when God overthrew Sodom and Gomorrah: It shall never be inhabited, neither shall it be dwelt in from generation to generation: Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there; But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there.”

“ Concerning Egypt was the following prediction forged after the event? or can it, with any reason, be ascribed to chance? “ Egypt shall be a base kingdom: It shall be the basest of kingdoms, neither shall it exalt itself any more above the nations: For I will diminish them, that they shall no more rule over the nations.”

“ Concerning Tyre, the prediction is no less remarkable: “ I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more.---Thou shalt be no more; the merchants among the people shall hiss at thee, thou shalt be a terror, and never shall be any more. All they that know thee among the people, shall be astonished at thee.”

“ The description of the extent of the dominion of that people, who were to possess Judea in the latter days; was it forged after the event? or can it reasonably be ascribed to chance? “ He shall come with horsemen, and with many ships, and shall overflow and pass over: He shall enter also into the glorious land

land, [and shall plant the tabernacles of his palace between the seas in the glorious holy mountain] and many countries shall be overthrown: But These shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps."

"When Daniel, in the \* vision of Nebuchadnezzar's image, foretold four great successive monarchies; was this written after the event? or can the congruity of his description with the things themselves, reasonably be ascribed to mere chance?

"When the same Daniel foretels a tyrannical power, which should wear out the saints of the most High, and they shall be given into his hand, until a time, and times, and the dividing of time; and again for a time, times, and a half: (Which can be no way applied to the short persecution of Antiochus, because these prophecies are expressly declared to be for many days; concerning what shall befall thy people in the latter days; for yet the vision is for many days; concerning the time of the end; what shall be in the last end of the indignation; concerning those who shall fall by the sword and by the flame, by captivity and by spoil, many days; to try them, even to the time of the end, because it is yet for a time appointed; concerning a time of trouble, such as never was since there was a nation; the time when God shall have accomplished to scatter the power of the holy people; the time of the end, till which the words are closed up and sealed; to which the prophet is commanded to shut

\* "The fame of which was so early spread; that Ezekiel, who was contemporary with Daniel, plainly alludes to it, when he says of the Prince of Tyre, Chap. XXVIII. 3. *Thou art wiser than Daniel; there is no secret, that they can hide from thee.*"



up his words and seal the book, for many shall run to and fro, and knowledge shall be increased; even the end, till which Daniel was to rest, and then stand in his lot at the end of the days.) When Daniel, I say, foretels such a tyrannical power, to continue such a determined period of time: And St. John prophesies, that the Gentiles should tread the holy city under foot, forty and two months; which is exactly the same period of time with that of Daniel: And again, that two witnesses, clothed in sackcloth, should prophecy a thousand two hundred and threescore days; which is again exactly the very same period of time; And again, that the woman which fled into the wilderness from persecution, should continue there a thousand two hundred and threescore days: And again that she should fly into the wilderness for a time, and times, and half a time; which is still the very same period: And again, that a wild beast, a tyrannical power, to whom it was given to make war with the saints, and to overcome them, was to (\*) continue

\* “ There has prevailed among learned men a very important error, as if the 1260 days (or years) here spoken of, took their beginning from the *rise* of the tyranny here described. Whereas on the contrary, the words of Daniel are express, that, not from the time of his *rise*, but *after* his having made war with the saints, and from the time of *their being given into his hand*, should be *a time and times, and the dividing of time*, Chap. VII. 24, 25. And St. John no less expressly says, that the time, not of *the two witnesses prophesying* (for in part of that time they had *great power*) but of *their prophesying in sackcloth*, should be *a thousand two hundred and threescore days*, Rev. XI. 3. And the persecuted woman after her flight, was to be actually *in the wilderness a thousand two hundred and threescore days*, Chap. XII. 6. Wherefore also *the forty and two months*, (the very same period) during which time *power was given unto the wild beast to continue*, (in the original it is *poiesai*, to do what he pleased. Rev. XIII. 5) evidently ought not to be reckoned from his *rise*, or from the time when *the ten kings* (Chap. XVII. 12.) *received power with him*; but from the time of his having totally overcome the saints, and of his being worshipped by all that dwell upon the earth, Chap. XIII. 7, 8.”

time forty and two months, (still the very same period of time) and to have power over all kindreds, and tongues, and nations, so that all that dwell upon the earth should worship him: Is it credible or possible that ignorant and enthusiastical writers should by mere chance hit upon such coincidences of [occult] numbers? especially since St. John could not possibly take the numbers from Daniel, if he understood Daniel to mean nothing more than the *short* persecution of Antiochus. And if he did understand Daniel to mean a *much longer* and *greater* and *more remote* tyranny, which John himself prophesied of as *in his time* still future; then the wonder is still infinitely greater, that in those early times, when there was not the least footstep in the world of any such power as St. John distinctly describes, (but which now is very conspicuous, as I shall presently observe more particularly) it should ever enter into the heart of man to conceive so much as the possibility of such a power, sitting not upon the pavilion of heathen persecutors, but expressly (2 Thes. II. 4.) *in the temple* and upon the seat of God himself."

" But these prophecies, which either relate to particular places, or depend upon the computation of particular periods of time, are (as I said) of such a nature, as that they cannot be judged of, but by persons skilled in history. There are some others more general, running through the whole scripture, and obvious to the consideration of the whole world.

" For instance: It was foretold by Moses, that when the Jews forsook the true God, they should be "removed into all the kingdoms of the earth; should be scattered among the Heathen, among the nations, among all people from the one end of the earth even unto the other; should there be left few in number among the Heathen, and pine away in their iniquity in their enemies lands; and should become an astonishment, a proverb,

proverb, and a by-word, among all nations ; and that among these nations they should find no ease, neither should the sole of their foot have rest ; but the Lord should give them a trembling heart, and failing of eyes, and sorrow of mind ; and send a faintness into their hearts, in the lands of their enemies ; so that the sound of a shaken leaf should chase them." Had any thing like this, in Moses's time, ever happened to any nation ? Or was there in nature any probability, that any such thing should ever happen to any people ? that when they were conquered by their enemies, and led into captivity, they should neither continue in the place of their captivity, nor be swallowed up and lost among their conquerors, but be scattered among all the nations of the world, and hated by all nations for many ages, and yet *continue* a people ? Or could any description of the Jews, written at this day possibly be a more exact and lively picture of the state they have *now* been in for many ages ; than this prophetic description given by Moses, more than 3000 years ago ?

" The very same thing is in like manner continually predicted through all the following prophets ; that God would scatter them among the Heathen ; that he would cause them to be removed into all the kingdoms of the earth ; that he would scatter them into all the winds, and disperse them thro' the countries of the Heathen ; that he would sift them among all nations, like as corn is sifted in a sieve ; that in all the kingdoms of the earth, whither they should be driven, they should be a reproach and a proverb, a taunt and a curse, and an astonishment and a hissing ; and that they should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an epod, and without teraphim. And here concerning the predictions of Ezekiel 'tis remarkable in particular, that they being spoken in the very time of the Babylonian captivity, 'tis therefore evident from the time of his prophesying, as well as from the nature and description of the thing itself, that



that he must needs be understood of that latter *captivity into all places*, which was to happen after the *fulfilling the time of that age*, wherein God was first to *bring them again* (out of the Babylonian captivity) *into the land where they should build a temple*, but *not like to that which afterwards* (after their final return) *should be built for ever with a glorious building*. The forecited prophecies (I say) must of necessity be understood of that wide and long dispersion, which in the New Testament also is expressly mentioned by our Saviour and by St. Paul.

“Tis also farther, both *largely* and *distinctly* predicted, as well by Moses himself, as by all the following prophets, that notwithstanding this unexampled dispersion of God’s people, *yet for all that, when they be in the land of their enemies, God will not destroy them utterly*; “but when they shall call to mind among all the nations, whither God has driven them, and shall return unto the Lord, he will turn their captivity, and gather them from all nations, from the utmost parts of heaven, even in the latter days: *That though he makes a full end of all other nations, yet he will not make a full end of them; but a remnant of them shall be preserved, and return out of all countries whither God has driven them: That he will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth: That the Lord shall set his hand again the second time to recover the remnant of his people, and shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah, from the four corners of the earth: For I will bring thy seed from the east, saith the Lord, and gather thee from the west; I will say to the north, Give up; and to the South, Keep not back; Bring my sons from far, and my daughters from the ends of the earth: Behold, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms,*  
and

and thy daughters shall be carried upon their shoulders: For a small moment have I forsaken thee, but with great mercy will I gather thee: In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee." And that these prophecies might not be applied to the return from the 70 years captivity in Babylon, (which moreover was not a dispersion into all nations) they are expressly referred to the latter days, not only by Moses, but by Hosea, who lived long after, (For the children of Israel shall abide MANY DAYS without a king, and without a prince, and without a sacrifice; AFTERWARD they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the LATTER DAYS) and by Ezekiel, who lived in the captivity itself; After MANY DAYS [speaking of those who should oppose the return of the Israelites] thou shalt be visited, in the LATTER YEARS thou shalt come into the land;---upon the people that are gathered out of the nations;---In that day, when my people of Israel dwelleth safely,---thou shalt come up against them,---it shall be in the LATTER DAYS. These predictions therefore necessarily belong to that age, when the times of the Gentiles shall be fulfilled, and the fullness of the Gentiles be come in. And that, through all the changes which have happened in the kingdoms of the earth, from the days of Moses to the present time, which is more than 3000 years; nothing should have happened, to prevent the possibility of the accomplishment of these prophecies; but on the contrary, the state of the Jewish and Christian nations at this day, should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every particular, if the will of God be so; this (I say) is a miracle, which hath nothing parallel to it in the phænomena of nature.

" Another instance, no less extraordinary, is as follows. Daniel foretels a kingdom upon the earth, which

which shall be divers from all kingdoms, divers from all that were before it, exceeding dreadful, and shall devour the whole earth: That, among the powers into which this kingdom shall be divided, there shall arise one power divers from the rest, who shall subdue unto himself three of the first powers, and he shall have a mouth speaking very great things, and a look more stout than his fellows. He shall make war with the saints, and prevail against them. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand, for a long season; even till the judgment shall sit, and the kingdom under the whole heaven shall be given to the people of the saints of the most High. He shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of Gods;--- Neither shall he regard (\*) the God of his fathers, nor (†) the desire of women, nor regard any God; for he shall magnify himself above all. And in his estate shall be honor (‡) the God of forces and (§) a God whom his fathers knew not, shall he honor.---Thus shall he do in the most strong holds with the strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. Suppose now all this to be spoken by Daniel, of nothing more than the short persecution under Antiochus Epiphanes; which that it cannot be, I have shown above. But suppose it were, and that it was all forged after the event: Yet this cannot be the case of St. Paul and St. John, who describe exactly a like power, and in like words; speaking of things to come in the latter days, of things still future in

\* "The God of Gods, as in the foregoing verse."

† "Forbidding to marry, 1 Tim. IV. 3."

‡ "God's protectors, as it is in the margin of the Bible, or saints-protectors."

§ "Changing times and laws, Chap. VII. 25; setting up new religions."



in *their* time, and of which there were *then* no footsteps, no appearance in the world. *The day of Christ*, saith St. Paul, shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth \* in the temple of God, showing himself that he is God:---Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. Again: The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and † doctrines of devils;---Forbidding to marry, and commanding to abstain from meats, &c. St. John in like manner prophecies of a *wild beast*, or tyrannical power, to whom was given great authority, and a mouth speaking great things and blasphemies: And he opened his mouth in blasphemy against God: And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him.---And he that exerciseth his power before him,---doeth great wonders,---and deceiveth them that dwell upon the earth, by the means of those miracles which he had power to do.---And he causeth that no man might buy or sell, save he that had the mark or the name of the beast;---And the kings of the earth have one mind, and shall give their power and strength unto the beast;---even peoples, and multitudes, and nations, and tongues.---For God hath put in their hearts [in the hearts

\* “ ’Tis therefore a *Christian* (not an *Infidel*) power, that he here speaks of.”

† “ Doctrins concerning *Demons*, that is, ghosts or souls of (good or bad) men departed. Epiphanius, citing this text, alleges the following words, as part of the text itself; *for they shall be, says the apostle, worshippers of the dead, even as the dead were anciently worshipped in Israel.* And he applies the whole to the worshippers of the Blessed Virgin. Hæres. 78. Sect 22.”

hearts of the kings] to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. The name of the person, in whose hands the reigns or principal direction of the exercise of this power is lodged, is Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth: with whom the kings of the earth \* have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And she herself is drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: And by her † forceries are all nations deceived: And in her is found the blood of prophets, and of saints, and of all that are slain upon the earth. And this person, [the political person] to whom these titles and characters belong, is that great city (standing upon seven mountains) which reigneth over the kings of the earth.

“ If in the days of St. Paul and St. John, there was any footstep of such a sort of power as this in the world; Or, if there ever had been any such power in the world; Or, if there was then any appearance of probability, that could make it enter into the heart of man to imagin, that there ever could be any such kind of power in the world, much less in *the temple or church of God*; And, if there be not now such a power actually and conspicuously exercised in the world; and if any picture of this power, drawn after the event, can now describe it more plainly and exactly than it was originally described in the words of the prophecy: Then may it with some degree of plausibleness be suggested, that the prophecies are nothing more than enthusiastic imaginations.”

For these things you have the attestation of past, and the experience of present times; and you cannot well be deceived, if you will only believe your own eyes and observation. You actually see the completion of many of the prophecies in the state of men

\* Have been led into idolatrous practices.

† Methods of making men religious without virtue.

men and things around you, and you have the prophecies themselves recorded in books, which books have been read in public assemblies these 1700 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different authors of different ages and nations, so that there is no room to suspect so much as a possibility of forgery or allusion.

The prophecies too, though written by different men in different ages, have yet a visible connexion and dependency, an entire harmony and agreement one with another. At the same time that there is such perfect harmony, there is also great variety; and the same things are foretold by different prophets in a different manner and with different circumstances; and the latter usually improve upon the former. They are all excellent in their different kinds; and you may observe the beauty and sublimity of the stile and diction of the prophets even from those quotations which have been made from their writings. Indeed they are very well worthy of your serious perusal and meditation, not only considered as prophets, but considered even as authors, for their noble images and descriptions, their bold tropes and figures, their instructive precepts, their pathetical exhortations, and other excellencies, which would have been admired in any ancient writers whatever.

Obscurities there are indeed in the prophetic writings, for which many good reasons may be assigned, and this particularly, because prophecies are the only species of writing, which is designed more for the instruction of future ages than of the times wherein they are writtten. If the prophecies had been delivered in plainer terms, some persons might be for hastening their accomplishment, as others might attempt to defeat it; men's actings would not appear so free, nor God's providence so conspicuous in their completion. But though some parts are obscure enough to exercise the church, yet others are sufficiently



ently clear to illuminate it; and the obscure parts, the more they are fulfilled, the better they are understood. In this respect as the world groweth older, it groweth wiser. Time that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past: and the perfect accomplishment will produce a perfect knowlege of all the prophecies.

In any explication of the prophecies you cannot but observe the subserviency of human learning to the study of divinity. One thing is particularly requisite, a competent knowlege of history sacred and profane, ancient and modern. Prophecy is, as I may say, history anticipated and contracted; history is prophecy accomplished and dilated: and the prophecies of scripture contain, as you see, the fate of the most considerable nations, and the substance of the most memorable transactions in the world from the earliest to the latest times. Daniel and St. John, with regard to these later times, are more copious and particular than the other prophets. They exhibit a series and succession of the most important events from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world, and the history of the world is the best comment upon their prophecies. I must confess it was my application to history, that first struck me, without thinking of it, with the amazing justness of the scripture-prophecies: I observed the predictions all along to be verified in the course of events: and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy. They are only pretenders to learning and knowlege who are patrons of infidelity. You have heard, in these discourses, of the two greatest men, whom this country, or perhaps the whole world hath produced, the Lord Bacon and

Sir Isaac Newton, the one wishing for a history of the several prophecies of scripture compared with the events, the other writing observations upon the prophecies of Daniel and the Apocalyps of St. John: and the testimony of two such (not to mention others) is enough to weigh down the authority of all the Infidels who ever lived.

You see what standing monuments the Jews are every where of divine vengeance for their infidelity; and beware therefore of the like crime, lest the like punishment should follow; *for (Rom. XI. 21.) if God spared not the natural branches, take heed lest he also spare not thee.* Our infidelity would be worse even than that of the Jews, for they receive and own the prophecies, but do not see and acknowledge their completion in Jesus, whereas our modern infidels reject both the prophecy and the completion together. But what strange disingenuity must it be, when there is all the evidence that history can afford for the prophecy, and in many cases even ocular demonstration for the completion, to be still obstinate and unbelieving? May we not very properly bestow upon such persons that just reproach of our Saviour, (Luke XXIV. 25.) *O fools, and slow of heart to believe all that the prophets have spoken?* But I have good hope and confidence in God, that (Hebr. X. 39.) *we are not of them who draw back unto perdition, but of them who believe to the saving of the soul.*

Indeed if it was once or twice only that the thing had succeeded and the event had fallen out agreeably to the prediction, we should not so much wonder, we should not lay such a stress upon it; it might be ascribed to a lucky contingency, or owing to rational conjecture: but that so many things, so very unlikely ever to happen, should be so particularly foretold, and so many ages afterwards so punctually fulfilled, transcends without doubt all the skill and power of man, and must be resolved into the omniscience and omnipotence of God. Nothing certainly can be a stronger proof of a person's acting by divine commission, and speaking by divine inspiration; and it is assigned



assigned in scripture as the test and criterion between a true and a false prophet; (Deut. XVIII. 22.) *When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that it is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously*; and in another place, (Jer. xxviii. 9.) *The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him*. It is so much the peculiar prerogative of God, or of those which are commissioned by him, certainly to foretel future events, that it is made a challenge to all the false gods, (Is. xli. 21, 28.) *Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob; Shew the things that are to come hereafter, that ye may know that ye are gods*. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in scripture: and what stronger attestations can you require to the truth and divinity of the doctrine? No man can bring with him more authentic credentials of his coming from God: and the more you shall consider and understand them, the more you will be convinced, that (Rev. xix. 10.) *the testimony of Jesus is the spirit of prophecy*.

If to the prophecies you add the miracles, so salutary and beneficial, so publicly wrought, and so credibly attested, above any other matters of fact whatever, by those who were eye-witnesses of them, and sealed the truth of their testimony with their blood; if to these external confirmations you add likewise the internal excellence of Christianity, the goodness of the doctrine itself, so moral, so perfect, so divine, and the purity and perfection of its motives and sanctions, above any other system of morality or religion in the world; if you seriously consider and compare all these things together, it is almost impossible not to feel conviction and to cry out, as Thomas did after handling our Saviour, (John xx. 28.) *My Lord and my God!* This is only one argument out of many, that  
there



there must be a divine revelation, if there is any truth in prophecy, and there must be truth in prophecy, as we have shewn in several instances and might show in several more, if there is any dependence upon the testimony of others or upon our own senses, upon what we read in books, or upon what we see in the world.

Men are sometimes apt to think, that if they could but see a miracle wrought in favor of religion, they would readily resign all their scruples, believe without doubt, and obey without reserve. The very thing that you desire, you have. You have the greatest and most striking of miracles in the series of scripture-prophecies accomplished; accomplished, as we see, in the present state of almost all nations, the Africans, the Egyptians, the Arabians, the Turks, the Jews, the Papists, the Protestants, Niniveh, Babylon, Tyre, the seven churches of Asia, Jerusalem, and Rome. And this is not a transient miracle, ceasing almost as soon as performed; but is permanent, and protracted thro' the course of many generations. It is not a miracle delivered only upon the report of others, but is subject to your own inspection and examination. It is not a miracle exhibited only before a certain number of witnesses, but is open to the observation and contemplation of all mankind; and after so many ages is still growing, still improving to future ages. What stronger miracle therefore can you require for your conviction? or what will avail, if this be found ineffectual? Alas, if you reject the evidence of prophecy, neither would you be persuaded though one should rise from the dead. What can be plainer? You see or may see with your own eyes the scripture-prophecies accomplished, and if the scripture-prophecies are accomplished, the scripture must be the word of God; and if the scripture is the word of God, the Christian religion must be true.

It is hoped therefore that the same address may be applied to you, which St. Paul made to king Agrippa, (Acts xxvi. 27, 28.) *Believest thou the prophets?*

*I know*

*I know that thou believest: and God dispose your heart to answer again, Not only almost, but altogether thou persuadest me to be a Christian! For your encouragement remember, that (Mat. x. 41.) He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward. Wherefore (1 Thes. v. 19, &c.) quench not the spirit; despise not prophesyings; prove all things, hold fast that which is good. The grace of our Lord Jesus Christ be with you. Amen.*

F I N I S.



... of the Prophet ...  
 ... and God himself ...  
 ... only ...  
 ... a Christian ...  
 ... (Mat. x. 41) ...  
 ... the name of a prophet ...  
 ... Whosoever ...  
 ... shall ...  
 ... shall ...  
 ... shall ...  
 ... shall ...





